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SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT

OF THE

PUNJAB AND ITS DEPENDENCIES.

CONFIDENTIAL SERIES—NO. A X.

REPORT

ON

YAR[illegible]

BY F. [illegible]

15455

Lahore:

PRINTED AT THE PUNJAB GOVERNMENT CIVIL SECRETARIAT PRESS.

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ON

YARKAND.

By F. B.

The father of Amír Muhammad Yákúb Beg, Ruler of Alti Shahr,* was Muhammad Latíf, nicknamed *Karsang* and *Sháhi Kasáda Mulla* = a greedy maulvi. He was originally a native of Karátgin, a mountainous region in the south of Farghána, but in the time of Muhammad Ali Khan he removed as a student to Khokand, where he was appointed to the small post of village *kazi* at Alti Arígh. From this he was shortly after raised to the office of *pargana kazi* at Piskat.

He married a lady of the name of Zulíkha Begam, first cousin of Muhammad Rahím, Toksába, of the Tájik tribe, by whom he had a son, called Yákúb Beg, and a daughter. He married again, and by his second wife had another son, Muhammad A'rif, who subsequently held the post of Toksába in Káshghar.

On the death of Muhammad Latíf, Yákúb Beg was left only ten years of age. He was brought up, together with his sister and half-brother, by his maternal grandfather, who gave the sister in marriage to Sayad Nizám-ud-dín, Kázi of Táshkand.

By her the Kázi had two sons, Amil Khan Tora and Kámil Khan Tora, and three by another wife, *viz.*, Násir Khan, Nasr-ud-dín, and Sayad Yákúb Khan, the late Yárkand Envoy.

Yákúb Beg was soon deprived of the protection of his guardian. One day the latter happening to see him going penniless with his associates for a garden promenade, and considering withal that he had no mind to study, but lived like a soldier, he withdrew his support from him. Yákúb Beg was thus left dependent for some time on the bounty of Sayad Nizám-ud-dín, Kázi, his brother-in-law, who supplied him with a few *tilás* for his subsistence. He then took service with Gadái Bái Dádkhwah, Governor of Kuráma, as an attendant, and was with

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* Six cities comprising the dominions of Káshghar.

him during his confinement in the fort of Peshághar, when, 1254 H. (1838 A.D.), Nasr-ulla Khan, Amír of Bukhára, having made war on Khokand, carried off many of the inhabitants as prisoners to his own country. In 1258 H. (1842 A.D.) Yákúb was for some time in the service of Nár Muhammad, Kushbegi, formerly Governor of Kuráma, but subsequently appointed to succeed Azíz Parwánchi in the government of Táshkand. In 1260 H. (1844 A.D.) he was with Shádmán Khoja when the latter became Governor of Kuráma under the new *régime* of Khudáyár Khan. But ere long the Khan summoned and enrolled him among his own attendants, in which capacity he remained for four years, receiving the appellation of Yákúb Bachcha.

When Shádmán Khoja went to Táshkand Yákúb was temporarily appointed Governor of Karáochi (? Karmákchi), and in 1267 H. (1851 A.D.) he was made Governor of Ak Masjid. Meanwhile the circulation of a rumour that he had sold the fishery of Kúl Kalán for 12,000 *tilas* to the Russians led to his supersession by Sayad Ali Beg, but the latter did not hold the government long. He was driven from Ak Masjid by the Russians in 1269 H. (1853 A.D.)

After his removal from Ak Masjid, Yákúb Beg was nominated Governor of Khojand. Abdulghaffár Beg, Mír of Oratippa, rebelled against Khudáyár, but was eventually reconciled. In 1274 H. (1857 A.D.) Rustam Beg also rose in revolt. On learning that Yákúb Beg was a party to the insurrection, Khudáyár sent an order for his arrest, but the former, being warned of his danger, immediately fled from Khojand. Hurrying incessantly by night, he went to Baba Beg Dádkhwáh, Governor of the Fort of Asfaháni, and then on to Samarkand, whence Ibráhim Be of Khyál Mankat sent him to Bukhára. He was lodged for twenty days in the house of Abul Faiz Shaghávwal, near the Gosfand street down the jail; but in consequence of the prevalence of sickness among the people, he removed to the tomb of Shekh Alim, about 300 paces from the city outside the Kawála gate. He purchased a female slave for 40 *tilas*, but having incurred the displeasure of the Amír of Bukhára by severely beating and wounding a servant, he returned to Samarkand, giving away the slave to a *kazi*.

At Samarkand he married a woman, who became pregnant, but even from here he soon made his escape, marching continuously till he arrived at Táshkand, where Mirza Ahmad Mingbáshi interceded for him with Khudáyar, who took him again into his favor, and, conferring a khillat on him, nominated him to the rank of a *pansad*.

The woman that had conceived by him removed to Bukhára, where she was delivered of a daughter, who until lately resided in Guzr-i-Aishan Khalifa Niáz Kul, near the Gosfand street, and received some maintenance from the Amír.

Mulla Ivaz Muhammad Attái, the historian of Khokand, relates that in 1275 H. (1858 A.D.) the misdeeds and carelessness of Khudáyár had gone so far that his conduct became intolerable to Malla Khán, his brother. This led to a seditious movement on the part of the latter, who was joined by Mulla Alim Kipchák, and all the other members of that tirbe. The tumult created by them was so great that Khudáyár was

compelled to shut himself up in the citadel. The men and officers marginally noted issued from the Kataghán gate and joined the enemy. Their example was followed by Kásim Mingbashi, Shádman Khoja Dádkhwáh, and Yákúb Beg Pánsad, who, with all their adherents, came out through the Tughlak gate, while Yulchi Beg Pánsad escaped from the Sarmazai gate to transfer their allegiance to Malla Khán.

1. Sheikh-ul Islám Khoja.
2. Erka Bai, Dádkhwáh Yúz.
3. Sufi Beg, brother of Malla Khán, Governor of Andiján, then in the fort.
4. Takdír Shah Tájik.
5. Shah Murád Beg, Governor of Marghlan, then in the fort.

Apart from collateral occurrences, the issue of the contest was that on 5th Rabbi-us-sáni 1275 H. (12th November 1858 A.D.) Khudáyár escaped to Khojand by night, and the next day Malla Khán entered Khokand and assumed the reins of government.

Up to this year, the events of which we have been recording, Yákúb Beg figures in the history of Khokand as holding the rank of Pánsad. In the year 1277 H. (1860 A.D.) he was made Governor of Karáochi.

On 25th Shábán 1278 H. (8th March 1861 A.D.) Malla Khán was killed, and Sultán Murád Beg became Khán of Khokand; but his rule was destined to be of short duration. While Khudáyár and Kanáit Shah were making preparations at Táshkand for the recovery of Khokand, he, with Shádman Khoja, set out to Khojand, and having reduced Killanau and Koshtagarmá to subjection, crossed the Sír Darya on the day following. After taking the fort of Dalwarz he went on subjugating the country till he arrived at Káríz. Here, Yákúb Beg, then Governor of Karáochi, came to pay him homage.

In Zíkád 1278 H. (May 1862 A.D.) the Amír of Bukhára hastened to the support of Khudáyár, who joined him from Táshkand. Yákúb Beg also crossed the Sír Darya, and effected a junction with him at Aktippa. The combined army succeeded in reducing the fort of Khojand, after which the Amír of Bukhára, taking possession of the city, sent Khudáyár and Yákúb Beg to Khokand. Setting aside all other facts, there can be no doubt that even at this time Yákúb Beg was a firm adherent to the cause of Khudáyár.

During the whole year of 1279 H. (1862-63 A.D.), Mulla Alim Kul gave no rest to Khudáyár and the Amír of Bukhára. In Muharram 1280 H. (July 1863 A.D.) all the plans of the latter were frustrated, and Alim Kul, aided by Sayad Muhammad Khán, son of Malla Khán, became victorious. Yákúb Beg Pánsad and the other officers marginally noted deserted the cause of Khudáyár, and went over to the side of the victors. The Amír of Bukhára returned to his own country, while Khudáyár betook himself to Jizakh.

1. Bátur Beg, brother of Gadái Bai, Dádkhwáh.
2. Sultán Murád Beg.
3. Háji Sádiq Beg.
4. Mirza Ahmad, Mingbáshi.
5. Nabi Baksh Jamadár.
6. Khair Muhammad, of Kabul.

On 6th Safr 1280 H. (23rd July 1863 A.D.) Alim Kul set Muhammad Khán, son of Malla Khán, on the throne, he himself taking the rank of *Amír-ul-lashkar*, or Commander of the Forces. The signal services performed under the eyes of Alim Kul by Yákúb Beg in the first Russian campaign need not be described here.

In 1279-1280 H. (1862-63 A.D.) a revolution took place in Chinese Tartary. The Tungánís threw off the yoke of the Chinese and upset the settled government. The Ak Taghlak Káshgarís made an application to Alim Kul that a Khoja, descended from Makhdum Azím, might be deputed for the government of that country.*

This application of the Káshgarís reached Alim Kul in Jamádi-ul-awal 1281 (October 1864 A.D.) at Sharáb Khána on the border of Táshkand, where he was engaged in war with the Russians. He accordingly sent Buzurg Khán Khoja, son of Jahángír Khoja, with the title of Khán. Yákúb Beg Pánsad, whom Mulla Ivaz Attai, the historian of Khokand, also calls Mirza Yákúb, accompanied the expedition as General. The other officers were Muhammad Kuli Aftábchi, and Dádá Bai Mahrambáshi, together with many of the Kirghis and Kipchák tribes. They were instructed by Alim Kul to fall suddenly on Alti Shahr and take possession of the country by surprise.

Alim Kul was successful against the Russians at Sharáb Khána, and he sent 60 heads of their slain as trophies of his victory to Káshghar. They were accompanied by a letter of instructions to Buzurg Khán and Yákúb Beg. This was done by Alim Kul with the object of establishing in the minds of the people of Káshghar his own influence and authority, as also of those whom he had sent to govern over them.

It is now proposed to describe particularly the career of Yákúb Beg in Káshghar. He brought into operation those vigorous measures the adoption of which is essential for the conquerors of a country. In Rámzán 1281 (February 1865 A.D.) the Khán of Khokand conferred on him the title of Kushbegi. On reaching Káshghar he proclaimed himself as the champion and defender of the Muhammadan faith. This tincture of fanaticism brought him the aid of the Muhammadans of Koláb and Badakhshán in a war against the infidels, in which Hamza Khán, son of Sara Beg, Mir of Koláb, fell a martyr to the cause of Islám

Before the arrival of Yákúb Beg and Buzurg Khán, Sadiq Beg Kirghiz had held fluctuating sway in Káshghar for six months. His oppressive administration alienated the people from him. He had for his adherents the Kipchák Kirghiz and Naiman Kirghiz of Sanju and Torághíl mountains, and his authority extended over the Kirghiz of the Artik towards the Alai range. He established his seat of government at Kizil Dubba outside the old city of Kashghar, in which he had effected his entry with the Kirghiz by storming the Kum gate. The city was given for three days to plunder, and many atrocities were committed.

Muhammad Saíd, Hákim Beg, Báki Miráb, Turdi Miráb, Muhammad Mingbegi, Turdi Mingbegi, Fázil Beg Mingbegi, Alamdin Mingbegi.

The chiefs of the city noted in the margin were expelled to Khokand. From Yárkand, Kochár and Aksu, Rashduddín, Burhánuddín, Isa, Báki and other Khojas came to Bughurghú with the Tungánís by Kiltrím, but were repulsed by the populace.

This was the state of affairs when Buzurg Khan Tora and Yákúb Beg, joined by the exiled chiefs, arrived in Káshghar. Three days after Sadíq Beg, on hearing of their approach, evacuated the city and removed

* NOTE.—I have already submitted to Government, in 1867, a detailed account of the Tungánís and Khataís, and of the changes which occurred in the country of Alti Shahr.

to Yang Hissar, where, collecting a party of Kirghiz, he attempted to recover the old city, but was repulsed. He then repaired to Mauza Aktor, his native village, and with the help of his Kirghiz adherents made an attack on Arabágh and Daulatbágh. Here he encountered the army of Yákúb Beg and Buzurg Khán, but, being defeated, fled to the A'rtik mountains in the direction of the Alai range. Thence he went to Khokand, and after the lapse of two months returned through Alai to Aktor, his own village. Buzurg and Yákúb sent a force to meet him. He was taken prisoner and brought to Káshghar, where he was privately assassinated.

The removal of this great ringleader from the scene paved the way for the restoration of order. The men and women of Yárkand and Káshghar on occasions of singing and festivity recite these Turkish lines on the advent of Buzurg Khán and the flight of Saddík Beg:—

Ind Jan Tora am chusti asman Táhayada yulduzdak,
Saddík Beg Fapap Káshtí Jangalda Tunguzdak,

which is translated:—"Buzurg Khán Tora (or Khoja) came from Andjián like a star from heaven; Saddík Beg fled to the jungle like a pig." This is sufficiently indicative of the view with which the people regarded Buzurg Khán and Yákúb Beg in contradistinction to Saddík Beg.

An Account of Buzurg Khan Khoja.

Buzurg Khán Khoja, the son of Jahángír Khoja, the son of Sarmsák Khoja, the son of Khoja Jahán, the son of Ahmad Khwájim, the son of Khoja Yahya Khán Khwájim, the son of Áfák Khwájim, the son of Muhammad Yúsaf Khwájim, with the title of Hazrat-i-Mazár, the son of Sayad Mohammad Amín Khoja, the son of Makhdúm Ázam.

It is unnecessary in this place to recount the history of Buzurg Khán's ancestors. Suffice it to say, that the Ák Tughlak of Káshghar have no love for the Khojas, and it was in consequence of this want of sympathy on the part of the former that Jahángír Khoja fell into the hands of the Khatáis, and was conveyed to Pekin. But the other people of Káshghar still longed for a Khoja governor, and accordingly sent for the son of Jahángír, with a due regard to his right of succession to the throne.

It, however, invariably happened that when a weak, low-minded and sensual Khoja came to Káshghar, he soon found himself involved in licentiousness and debauchery. Dancing, singing and revelry, and the company of *khánims* and *begams* engrossed his attention against the law of the Prophet. His conduct brought him to contempt and fall from power, till at last in a state of disgrace he was compelled to retire from all political concerns to a private life. Buzurg Khán did not escape the effects of this contagion. He instigated the principal Kipcháks and Kirghiz, who had either come from Khokand with Yákúb Beg or had escaped thence after assassinating Mulla A'lim Kul, to turn their arms against Yákúb Beg himself. But the latter triumphed over them; he killed some and turned out others from the country. After establishing his own authority in Káshghar, he got rid of Buzurg Khán by sending him on a pilgrimage to

Mecca. In 1868 A.D., the ex-Khán arrived at Khákí, tahsíl Mánsahra, in the Hazára district, and was presented before the late Sir Donald McLeod, Lieutenant-Governor of the Punjab; his allowance being fixed at Rs. 5 a day. At length he started for Pesháwar, and passing through Kabul and Balkh reached Khokand, where he is still living. Thus was cut off the political career of this second unworthy claimant for the throne of Káshghar, while Yákúb Beg, with a brave and resolute determination, succeeded in establishing his complete dominion over Altí Shahr. From the middle of 1281 H. (1864 A. D.), having gradually broken the power of Khatáis, Tungánís and the Khojas of Kochár, he took possession of Káshghar, Yang Hissár, Marálbáshi, Yárkand, Khotan, Áksú, Kochár, Ush Turfán, Kohna, Turfán, Takhsún, Manás, Urumchi, and other places. It is stated by Mulla Turdi, in his history of Káshghar, that from the middle of the year 1281H. to 1290H. (1864 to 1873 A. D.), Yákúb Beg conquered twenty-five cities, among which were Káshghar, Yárkand, Khotan, Aksú, Bai, Seram, Kára Shahr, Kochár, Bágur, Kurla Turfán, Urumchi and others. To establish the dread of his authority, he contrived to put to death the following chiefs notwithstanding that they had claims to his favor for having aided him in the conquest of Altí Shahr:—

1. Sayad Beg, Kirghiz Parwánchi, from Khokand.
2. Hasan, Jarchibáshi.
3. Alla Kul, Mir Akhorbáshi, of Khokand.
4. Ísá Bai, Dádkhwáh Kirghiz, of Khokand.
5. Vali Khán, Túra, murderer of Adolphe Schlagentweit.
6. Mirza Kásim Zakátchi, Mehtar, of Khokand.
7. Mír Bába Dádkhwáh Andijáni.
8. Hamdam, Pánsadbáshi, of Khokand.
9. Mulla Hussain, Mirzábáshi, of Hazrat Sultán.
10. Nár Muhammad, Parwánchi, of Khokand.
11. Faizi-Yúzbáshi, of Osh.
12. Turáb Khoja, Yasáwalbáshi, of Khokand.
13. Akhún, Pánsadbáshi, of Khokand.
14. Mirza Ali, Yasáwálbáshi, Kipchák.
15. Tora Khoja, son of Muhammad Yúsaf, and father of Hakím Khán Tora, by poisoning.
16. Kachkanna Khán, Tora, killed at Aksú.
17. Akhúnd Záda, of Káshghar.
18. Chikmi Khoja, of Andiján.
19. Mulla Ahmad Zauki, of Káshghar.
20. Mirza, of Bukhára.
21. Saddík Beg Kirghiz Kipchák, whose account has been given above.
22. Khán Khoja, of Kochár.

23. Rashd-ud-dín Khoja, of Kochár.

24. I'sa Khoja, of Kochár.

25. Muzaffar Khán, son of Muhammad Ali Khán, Khán of Khokand, who, after wandering through portions of Russia and China, had come to Kochár and then to Turfán. He was enrolled among the victims from fear lest his noble birth might induce the people to make a tumult and set him on the throne. It was given out that he had fallen by the hands of the Khatáís.

26. In Shábán, 1290 H. (October 1873 A.D.), at night, five white-bearded and respectable men were assassinated near the tomb of Mahmúd Khán, about a quarter fursakh from the city.

Sher Muhammad and Tásh Muhammad, the sons of Álim Kul, were residing at Káshghar like common soldiers in a despicable condition. I learnt from inquiry that they were well conducted, but being the sons of a brave and resolute man, a fear was entertained lest advancement to higher dignity might rouse the noble blood in them and inspire them with the courage of their father. I had frequent opportunities of meeting Sher Muhammad. The eldest son of Álim Kul, when speaking to me, would look around for fear lest he might be observed talking to a servant of the British Government. His conversation was marked by expressions of regret and sorrow.

KHOTAN.

At the time of the revolution there had long lived at Khotan a man called Háji Hábíbullah, of Afghán extraction, who had acquired great proficiency in religious knowledge. On the overthrow of the Government, the people elected him to be their Khán, and he also was involved in the quarrel for ascendancy with the Khatáís and Tungánís. At first he did not acknowledge the suzerainty of Yákúb Beg, but eventually tendered his submission, sending him his daughter for a wife, together with presents consisting of gold and silver and other articles produced in Khotan, and promising to remit him half the revenue of his country by way of tribute. Before placing himself under the protection of his powerful neighbour, he had applied for aid by sending Jumma Khán as envoy to the British Government and Zamán Khán to the Maháraja of Jummoo; but without success, owing to the policy of the British Government not to interfere in the affairs of distant countries without good reason.

In 1870 A. D., against all sense of justice, Yákúb Beg devised means of destroying both Háji Hábíbullah and his son, thereby annexing Khotan to his own dominions. This unjust and treacherous treatment of a man who had permanently accepted to remain his feudatory, and whom, by the terms of a treaty to which he had given his solemn sanction, he was bound to protect, was devoid of all propriety and opposed to all the rules of international usage. Such conquerors as are guided by no good principle make use of every species of artifice to destroy their enemy. Thus it was that by the extinction of a vanquished foe Yákúb Beg became undisputed master of Khotan.

In 1871 A. D. he took and annexed Manás, Takhsún, Urumchi, Talukchún and Pachán—a circumstance which excited the jealousy of Russia and led her next year to the conquest of Kulja.* In the meantime Yákúb Beg was warned by the Russian Government to abstain from further encroachments on the provinces of Khatái.

Origin of the Embassy of 1873.

When General Baron Von Kaulbarz, the Russian Envoy, brought a draft of a treaty of commerce for the acceptance of the Atálik Gházi, various opinions as to the course to be pursued were expressed in the Court of Káshghar. In a private consultation with his chiefs, Yákúb Beg declared that as Ghází, crescentader of the Muhammadan faith, he would never submit to the terms of Russia, but fight her to the utmost of his power. The Uzbak Chiefs of Andiján concurred in the proposal and declared that they were ready to make the *jihád*. Muhammad Yúnas Dádkhwáh, Governor of Yárkand, was then summoned to join in the consultation. He gave a vague opinion, characteristic of his Uzbak tribe, which was to the effect that if the Atálik was bent on *jihád*, no follower of Islám would hesitate to respond to his call, but that an appeal to arms should be the last alternative according to the proverb—"When there are no means of escape the hand lays hold of the point of a sharp-edged sword." After this, Sayad Muhammad Yákúb Khán, Tora, was called to a private conference. He said that although his judgment could not cope with that of his master, yet, as he had been invited to express an opinion, he begged permission to state that the people of Altí Shahr, who were extremely lukewarm in religious belief and addicted to ease, had been for centuries accustomed to the yoke of Khatái infidels. It was idle to expect from them a zealous devotion to the cause of Islám. The conquest of the country by the Atálik was due to the tumult raised by the Tungánis, who had enlisted the sympathies of the people to throw off the Khatái yoke, with which but for the Tungani influence they would have remained contented. His Andiján or Khokandi adherents were no match for the Russians. They were ignorant of the rules of warfare and had, with their brethren of Bukhára and Khiva, experienced the result of trying conclusions with the people of Russia. He, the Sayad, was therefore of opinion that such advantages as were to be derived from friendship and amity could not be gained from hostility and war. For the present the terms proposed for acceptance by the Russian Envoy were not so severe as to entail the surrender of their conquered country. On the contrary, the ratification of the treaty would confer a security from all trouble, and he would suggest that in time of peace the following measures should be carried out :—First, the army should be thoroughly exercised in war manœuvres, and the quality of the weapons improved. Second, allegiance should be tendered to the Sultán of Turkey, which would give courage and confidence to the subjects and promote the cause of Islám in the country. Third, friendly relations should also be established with the British Government, who, while allied to the Sultán, have territories in greater proximity to Káshghar. In 1870 the embassy of that Government returned rather dissatisfied with the State. The cause of

* Note.—Also called Íla ; it was the capital of Alti Shahr under the rule of the Chinese, having for its dependencies Káshghar, Yárkand, Khutan, Aksu and Turfán.

this should also be removed. Moreover, an alliance with the English was calculated to secure the friendship and support of the Mahárája of Jummoo,* who, though a close neighbour of Káshghar, was subject to the British Government.

Yákúb Beg listened to every word of this advice with attention. Having thought over it for three days and nights, he again sent for Muhammad Yúnas, Dádkhwáh, without the knowledge of Yákúb Khán, and again asked him to state his opinion. Yúnas thought the Sultán could give them no help from such a distant country as Turkey; but, as he was universally respected by the Muhammadans as the Caliph of Islám, and was also opposed to Russia, an appeal for support to him would not be altogether useless. The Mahárája of Jummoo and the British Government were nearer neighbours, but could not be relied on for aid in time of need. On the other hand, the Russians being immediate neighbours, it would be more desirable to form an alliance with them tending to maintain friendly relations between the two States, but at the same time keeping the Russians from interfering in the affairs of Káshghar and instigating the inhabitants to rebellion.

Kámal Tora and the other Sayads expressed their concurrence with Muhammad Yúnas, but spoke more and more highly of the Sultán of Turkey.

After much deliberation, Yákúb Beg accepted the terms proposed by the Russian Envoy, and affixed his signature to the treaty. The envoy left the court of Káshghar with all the honors due to his rank.

Háji Mirza Abúturáb was then appointed as envoy for confirming the relations with Russia, while Sayad Muhammad Yákúb Khán was sent on a similar mission to the Government of India and the Porte. He returned successful from Turkey, having obtained for his master the grand insignia of the first order, together with the title of *Amír-ul-Momanín*, Commander of the Faithful, secured under a formal document. He also brought from the Ottoman Government guns and rifles by way of presents. He then escorted an embassy from the British Government to Káshghar, and a treaty of commerce between the two Governments was signed with complete satisfaction to both parties.

After the acceptance of their treaty by Yákúb Beg, the Russians soon put to the test the operation of its terms. The goods of a Russian merchant, Parshnen, not having been sold at Káshghar to his satisfaction, the loss was made good by Yákúb Beg by sending trading emissaries to Russian territory. For a further trial Marazoff, a merchant of Moscow, under the instructions of the Russian Government, deputed three agents, as per margin, with a large stock of merchandize to Káshghar. In October 1874, while this caravan was yet 100 chakríms distant, Yákúb Beg sent a troop of cavalry, under

F. M. Romanoff.
Matevi.
Veslinoff.

* NOTE.—Else, how was it that before the conclusion of a treaty of commerce between the British Government and the Amír of Káshghar, Sayad Yákúb Khán said that the subjects of the Mahárája should not be debarred from its privileges? On the return of the Envoy from his Turkish mission, the Mahárája had besought him not to exclude the subjects of Kashmir from the privileges of any arrangement that might be arrived at with the British Government.

the command of an officer, to receive the merchants and escort them to the capital. Dastarkhán (a feast) was given them, and they were brought with all honor to Káshghar. A special officer was appointed to arrange for their accommodation in Sarai Jadíd in the old city. A portion of their stock was purchased by the Amír himself, while the rest was sold to the people. The merchants were grateful for the treatment they experienced from the Amír. A detailed account of the reception of this caravan is given in the *Russian Gazette*, dated 23rd October. Perhaps it was the same experimental caravan which the English traveller, Mr. Dilke, said in his report that the Russians were preparing to send to Káshghar.

The same paper of 29th November 1874 states that the coin struck by the Amír for circulation in his own territory in the name of Sultán Abdul Azíz Khan is, under instructions from St. Petersburg, received in the Russian treasuries of Turkistán as metal according to its intrinsic value, in consequence of which the traders have to suffer loss in the exchange.

In the same Gazette of 29th November 1874 it is stated that on 15th idem two emissaries of Káshghar, Muhammad Zea and Mír Kásim, arrived at Táshkand, and on the 17th were admitted into the presence of Kalpa Koff Eski, the officiating gubernator, to whom, after making obeisance, they represented the object of their mission.

The paper of the 29th January 1875 announced that the embassies of Káshghar and Bukhára returned to their own countries after the execution of their mission at Táshkand.

Sayad Yákúb Khán, the late Envoy, informed me that when he was setting out on his journey to India Háji Pánsad was ready to conduct an embassy to St. Petersburg.

The Sayad had with him a murásila, dated the 14th Shábán (18th October), addressed to the Emperor of Russia, conveying the congratulations of the Amír on the marriage alliance between Russia and England. He said that from Constantinople he intended to proceed to London and thence to St. Petersburg, but that if circumstances prevented his going to the Russian capital he would deliver the murásila to the Czar's Ambassador at Constantinople.

In a number of the *Russian Gazette* of 1875, mention was made of Amír Muhammad Yákúb Beg, ruler of Káshghar, from which it would appear that he was recognized as Amír by the Government of Russia.

The respect shown to the British Government in the Territories of the Amir of Kashghar.

An interchange of copies of the treaty which was most satisfactorily concluded on 2nd February 1874, between the British Government and the Amír of Káshghar, was effected through the agency of Mr. Shaw in 1875. According to its terms, British subjects of all races and creeds had perfect liberty to purchase lands or houses in the territories of Káshghar either for the construction of factories or for residence. They could stay in any part of those territories, and after the transaction of their commercial business return without hindrance by what route they liked.

No taxes except 2½ per cent. were to be levied from British subjects no matter what their religion may be. Formerly all non-Muhammadans had to pay 5 per cent. on their merchandize. Under article 4 of the

treaty, the levy of jazia or "poll tax" on Hindus was also abolished. British subjects were by no means to be excluded from the benefit of any privileges that might be extended to the subjects and traders of Russia.* A British Consul might be posted at Káshghar for the adjudication of civil and criminal cases involving the interests of British subjects and commercial agents residing in that country.†

European travellers have gone without obstruction as far as Sarikol, Maralbáshi and Shádarkol, and natives as far as Khotan, whence, by the new route of Chakmák and Artish, they have reached Ladákh, assistance being given to them by the local governors under the provisions of the treaty.

The English merchant, Mr. Russell, was received and treated with great kindness and consideration by the ruler of Káshghar, and, although not suited to the markets of that country, his stock was disposed of in a satisfactory manner.

The Amír appointed Hakím Sádulla Khán,‡ of Pakhlí, who practises physic in Bombay and possesses the confidence of Sayad Yákúb Khán, to represent the interests of traders and travellers from Káshghar. By the treaty regulations, the subjects of that country were to enjoy equal privileges in British territory.

The exemption from duty of all sea-borne goods conveyed from British ports to Yárkand and Káshghar has tended greatly to the satisfaction of merchants and the advancement of commerce. It is hoped that the Pálampur fair will be more largely attended.

Status of the Amir in Yarkand and Káshghar as recognized by other States.

On the outbreak of the Tunganís, who drove out the Khatais from Eastern Turkistán, the military genius of Yákúb Beg induced the Khán of Khokand to depute him for the occupation of that country. Giving out that he was fighting for Islám and making a wise use of both arms and counsel, he gradually established himself, thus verifying the truth of the common adage,—"He who has the might has the right." The titles of Kushbegi and Atálík were granted him respectively by the Khán of Khokand and the Amír of Bukhára. He then attained to such a position that his independence was formally recognized under a treaty by Russia. For religious considerations, the Sultán of Turkey conferred

* Sayad Yákúb Khán having desired an interpretation of the last clauses of articles 1 and 4 of the treaty, I was deputed, with letter dated 15th January 1874, to explain the purport of the clauses to him.

† A civil dispute between a Russian and a British subject would be decided by joint-commissioners of the two Governments. If they did not agree, it would be adjudicated by the Amír of Káshghar. If in a criminal case the accused is a European, he cannot be tried by the Amír.

‡ To tell the truth about Sádulla Khán, he has never been to Yárkand or Káshghar, and possesses no property either in his native place or Bombay. He is utterly ignorant of the customs and manners of the people of Turkistán, and has no knowledge of the Turkish language. The post should have been given to a respectable subject of the State, official or non-official, originally a native of Turkey, Yárkand, Káshghar, Khotan, Aksu, Turfán, Kochár, Andiján or Bukhára, which would have shown to the other States that the Amír had also deputed an agent to guard the interests of his subjects in accordance with the terms of the treaty. Sádulla Khán might as well have been left alone.

on him the title of Amír, together with the grand insignia of the Ottoman Empire. In the treaty entered into by him with the British Government he was recognized as the independent ruler of Yárkand and Káshghar, and this recognition was also extended to his heirs and successors. It was not a recognition by the immediate party to the treaty, *viz.*, the British Government, alone; it involved the assent of all the Powers who were in friendly relations with that Government.

The Amír was on terms of hostility with the Chinese. The neighbouring Powers of Russia and the Khanates had yet had no opportunity of interfering, but there was no reasonable ground for the belief that the vanquished Khatais would have the spirit to recover their lost country.

Haji Abdul Karím, the Khokandi traveller of Turkey, states that when England, France, and Austria invaded China, His Celestial Majesty invited the Russians to take Chinese Tartary, saying that he did not care to keep it on account of its great distance. But the Czar's Government did not avail themselves of the offer, both for want of faith in Khokand, Bukhára and Khíva, and for the disturbances created by the Tungáni revolt. This was before the Amír Muhammad Yákúb Beg took possession of the country. The offer of the Emperor of China, therefore, cannot be made the ground of a claim by the Russians.

The position of the Amír Muhammad Yákúb Beg was one of an independent prince. He was at liberty to make treaties with the neighbouring Powers and to administer the affairs of his country according to his own judgment. He could, of course, do nothing to encroach on the rights of other States or to violate the terms of a treaty.*

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* *Extract from the speech of the British Envoy in the Darbár of Káshghar on presenting to the Amír the letter of Her Majesty and the Viceroy of India.*

1. This letter which I present to Your Highness is from Her Most Gracious Majesty the Queen of Great Britain and Empress of India. Being on friendly relations with all the other Powers of the world, Her Majesty expects that similar relations may also be established with the Government of Káshghar.

2. This second letter is from His Excellency Lord Northbrook, the Governor-General and Viceroy of India. When Sayad Muhammad Yákúb Khán paid a visit to His Lordship in Calcutta he praised very highly the noble qualities and gracious disposition of Your Highness, which His Lordship was extremely gratified to hear. Again, the Viceroy was still more pleased to learn, on the return of the Sayad from Turkey, the happy news of his successful mission to the Court of Constantinople. Accordingly at this auspicious moment I convey to Your Highness, on your obtaining the titles of Amír-ul-Momnín and Khán, the congratulations of Her Britannic Majesty, of the Viceroy of India, and of all the officers of the British Government.'

Farewell address of the Envoy on taking leave of the Amír of Káshghar.

In view of our approaching departure, I consider it necessary to address a few words to Your Highness. In the first place, it becomes me to express how thankful we are for the kind treatment which has been accorded to us, as from the day of our entering Your Highness's territory we have had everything provided for our convenience, and have met with unqualified courtesy from all officials of your Government. We have experienced great pleasure from the expeditions to Chakmak and Artish, for all which favors we feel much obliged to Your Highness. We hope that nothing calculated to give offence has been observed in our conduct. We are equally thankful for the conveniences afforded us during our journey by Sarikul. We trust the messenger will bring us good news from Kabul; otherwise we shall have to seek the directions of Your Highness as to the route by which to return to India.

It is very gratifying to me personally that I have been honored with the duty of arranging the terms of the treaty between the two States. I hope that after due ratification it will be delivered to Your Highness by Mr. Shaw, and will, by the blessing of God, conduce to the good of both States. Hoping also that Your Highness will remain assured in every way, I conclude this with prayers for Your Highness.

For example, if the Amír were involved in war with the Chinese and the order of his own country was disturbed, this internal disorder would affect the commerce of other States. In such a case those States would necessarily interfere to restore order; although against the rules of international usage, a powerful neighbour seldom refrains from interference. An instance of this is seen in the political plot said to be secretly carried on by Russia as between the Amír of Káshghar and the Chinese, both on account of the close proximity of her border and the conquest of Kulja. Countries bordering on one another become mutually affected, as is seen in the case of Eastern Turkistán, where the Government, though ostensibly based on the Muhammadan law, did not define the rights of nobles and common subjects, and promulgated rules for the levy of taxes directly at variance with the law itself. The Amír was an autocrat, and he allowed no one to interfere in his measures.

Compared with the Amír's *régime,* the former rule of the Chinese was far more agreeable to the people of Eastern Turkistán, as the Russian administration is to the people of Farghana and Samarkand. It once happened that Núruddin, Tora, son of the Amír of Bukhára, having visited St. Petersburg, applied to the Czar for the restoration of Samarkand and hope was held out to him that his application would be favorably entertained. When the news of this reached the people of Samarkand they also submitted a memorial to His Imperial Majesty protesting against their return to the Government of the Amír of Bukhára, and setting forth the wrongs they had suffered under it. They went so far as to declare that if their petition were disregarded they would abandon Samarkand and emigrate to territories under the Government of Russia. Sooner or later an opportunity was expected to present itself for the manifestation of this predilection for the rule of Russia or China, which was secretly harboured in the hearts of the people.

On the conquest of Manás in 1872, many families in Eastern Turkistán, complaining of the oppression of the Amír of Káshghar, emigrated to Russia.

The Russians, who are well known for encroaching on adjoining territories, are very anxious to extend their own system of government to the Khanates and other neighbouring States.

All the powers of Europe view the interference of Russia in Turkey with an eye of solicitude. The ambition of the Russians is insatiable. When once in possession of Constantinople, its extremely advantageous position will give them complete command over the Black and Mediterranean Seas, and consequently the power of holding in check the countries in the south of Europe. Similarly, their conquests in Central Asia are a source of anxiety to the countries in the neighbourhood. The Amír of Kabul is much concerned for his own safety, notwithstanding that he has to count on the support of the British Government, his fear arising from a suspected intention of the Russians to fall on the Turkomans and other tribes inhabiting the country between Merve, Nehí Zayand, Nehí Hari and Murghab.

A fear of the same kind seized the Amír of Káshghar. A small country like it situated between powerful States might of its own accord be merged in one of them. To the extinction of political existence and

loss of liberty a nation is likely to prefer placing themselves under the protection of a more lenient but powerful ruler, under whom they may hope for the security of their persons and property. It was hoped, however, that the Amír would take every precaution towards the maintenance of his position and the defence of his territories.*

The Children of the Amir and the Heir to the Throne.

Two sons of the Amír, Sufi Beg and Haidar Kul, by the Andijani wife, were among the attendants of Khudáyár in Khokand. He had another son and two daughters by the sister of Muhammad Rahím, Toksaba Tájik of Piskat. One of the daughters is married to Amil Khán, Tora, who was employed in Turfan and Kochar. The other was married to Nasir Khan, Tora, of Tashkand, brother of Sayad Yakub Khan, but has since been divorced by him. The mother of Beg Kuli Beg was a Kazzák lady; she was married to Yákúb Beg during his government of Akmasjid. The Amír caused Khudái Kul, another son by her, to be executed at Aksu for some offence against the Muhamma dan law. Beg Kuli Beg is married to the daughter of Abdul Rahman, Khirgiz, who has the title of Dádkhwáh, but is commonly known as Bughcha-bardar (bundle-carrier). Abdul Rahmán is the son of Ináit Dádkhwáh, a Kirghiz of the Naimán section of the tribe, originally a native of Khurge Karwan, ilaka Arbán in Khokand. He was once in the service of Mulla Alim Kul as bughcha-bardar, but the Amír raised him to the rank of Pánsad and Dádkhwáh, and appointed him Governor of Táshmalik Tásh. He is about 55 years of age, and his brother, Usman Dádkhwáh, was also with him in Táshmalik. Being a Kirghiz and of noble character, he was selected for the government of this frontier district, which borders on the Alai desert and is inhabited mostly by the Kirghiz.

Beg Kuli Beg was known among the people as heir apparent to his father, though he had not been formally appointed, as had been done in Kabul, and recognized in the treaties with Great Britain and Russia.

A reliable anecdote is related about him. Towards the end of the year 1272 H. (1856 A. D.), when the Amír, his father, was at Aksu, he neglected to transmit to him certain papers received from Khokand, and kept the society of Nabi Baksh, Jamadár Dádkhwáh and Abdul Rahmán, his father-in-law, Governor of Táshmalik. This having been brought to the notice of the Amir through the report of an officer, he became extremely enraged with him, and on learning that he was preparing to escape to Khokand, ordered all his property to be seized and confiscated. His partizans, Nabi Baksh and Abdul Rahmán, were excluded from the Darbar, and he remained under the ban of his father for two months, after which a reconciliation was brought about through the intercession of Muhammad Yúnas Khan, Dádkhwáh, Governor of Yárkand, who happened to be in Káshghar. The popular rumour in both the cities then was that Beg Kuli Beg had rebelled against his father.

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* Note.—In September 1875 it was stated by Háji Muhammad Amín Effindi, the Turkish traveller, that the Amír had caused the *khutba* to be read in the name of the Sultan only for six weeks, after which he ordered it to be stopped.

The Amír had two infant sons, who were never brought out of the harem. In Turkistán the appointment or exclusion of heir to the throne carries no weight, and cannot be depended upon.

THE GRANT OF THE TITLE OF AMIR TO THE RULER OF KASHGHAR, AND THE ISSUE OF COIN AND THE READING OF KHUTBA IN THAT COUNTRY IN THE NAME OF THE SULTAN OF TURKEY.

The title "amír" literally signifies a "commander," but in usage is applied to one who in time of war can summon a force of 12,000 strong to his standard. During the period when the successors of Muhammad held firm sway in Arabia and Turkey, amír or amír-ul-momnin was the special title of the four Caliphs and those of the tribes of Ummia and Abbás. The *khutba* was read and coin struck in their names throughout the whole dominions of Islám. The Muhammadan potentates of neighbouring States were addressed as rulers of the respective countries which they governed. In the time of the Abbásides, after the death of Mámún, who had fixed his seat of government at Merve, many of those rulers considered themselves absolute and independent, but yet they felt the need of obtaining titles, khillat and sanad from the Caliph, and allowed, though as a mere form, the coin and *khutba* still to run in his name.

Under the suzerainty of the Caliphs, the Muhammadan descendants of Zoroastrian kings of Írán and Túrán held dominion in many principalities of small importance, while the Sámánián descendants of Behrám the Parthian ruled in Bukhára, Farghána and Khwárizm; the Táhiria tribe, descended from Manochahir the Parthian, in Khurásán; the Dyálma tribe, descended from Bairám Ghor, in Irák-i-Ajam; the Ghazanivide dynasty, descended from Yazd Jard, in Afghánistán and India; the Ghor dynasty, descended from Zuhák, in Ghor and India; the Baniles tribe, descended from Khisro parvez in Sístán, and the Satajka tribe, descended from Afrásyáb, in Máwarunnahr, Turkey and Káshghar. They owned but nominal allegiance to the Abbáside Caliphs of Baghdad, and permitted the coin and *khutba* to bear their names till the year 634 H. (1227 A. D.) The Caliph influence over these provinces ceased altogether when the country was overrun by Changez Khán and Hiláku. The Saljúk kings, descended from Afrásyáb, were blessed with great good fortune; for their slaves and attendants themselves rose to be kings and rulers, and became the founders of separate dynasties, such as the Atábak, the Ghaznivide, Samánia, &c.

The Mughuls, under Changez Khán and Hiláku, extinguished the peculiar dignity attaching to the successors of the Prophet in Arabia. The governors of all surrounding states assumed independent authority taking up different titles, such as Khán, Sultán Mirza and Amír, and giving currency to the coin and *khutba* in their own names. In latter days the present Usmánia house or the Ottoman dynasty established its government in Turkey, extending its dominion over Jerusalem, Mecca, and the countries of Arabia, the centre of the Muhammadan religion. By the Governors of Khurásán and Máwarunnahr and the rulers of Khánates and other Chiefs, they were, by way of respect, regarded as successors of the Bani Ummia and Abbáside Caliphs.

The Amír Timúr, well known for his great and extensive conquest, who had attained the title of Sahib-i-Kiran (master of decades) was publicly proclaimed under the title of *Amír-ul-Momnín* in Mecca itself, as well as in the other cities of Arabia. The *khutba* was read and the coins were issued in his name in the countries of Turkistán, Russia, Georgia, Persia, Afghánistán, Turkey and Arabia.

After the confusion which followed, his sons took up the respective titles of Mirza, Sultán, Khán and Amír. The last reigning prince of this family was Sultán Amír Hussain Mirza, ruler of Herat. After him the Uzbaks took possession of Turkistán and Khurásán under the titles of Khán and Sultán. They corresponded with the Sultáns of Turkey on terms of equality. The title of Shah and Pádshah was given to the Afghán and Mughul kings of Persia and India. After the days of Nádir, Ahmad Shah Duráni and Abdáli assumed the title of Shah-i-Durán and Pádshah. On the decline of the Uzbaks, the Atalik, or Minister of Bukhára, having killed the Shah, his master, usurped the throne under the title of Amír. Similarly, after the fall of the descendants of Ahmad Shah Saddozai, the family of Bárakzai set up their authority in Kabul under the title of Amír, both with the *Fatwa* of the doctors in the law of Islám and the permission of the King of Persia.

The first ruler in these parts who obtained the title of *Amír-ul-Momnín* from the Sultán of Turkey was the grandfather of the present Amír of Bukhára.

The modern Khánates, from considerations of religion, view the Sultán as Sultan-i-Salátin, or the King of Kings. Yákúb Beg was actuated by the same principle when he deputed an envoy to the Porte to obtain for him the title of Amír and the grand insignia of the Ottoman Order. The return of the envoy after his successful mission from Turkey, and the fact of his then escorting the embassy sent by the British Government to Káshghar have been already described in a former part of this narrative.

Russian Ideas.

The Russians were heard to boast that they would allow no one to live in peace east of the Caspian Sea. They had taken Georgia south of the Caucasus, and were firmly resolved to cut off the Khanates, Bukhára, Khíva, Kokan (Khokand), Káshghar and Persia from all communication with Turkey, and with it all hopes of succour to those Muhammadan States from the latter country. They have thoroughly accomplished their object. Seeing that if from the Black Sea they opened a southern route to Central Asia they would have to cross Turkish territory, and run the risk of collision with that power, they adopted the eastern route and thus broke the passage of communication between Turkey and the Muhammadan States of Central Asia. In the course of her progress Russia was brought in contact with Persia. The result of the conflict was that many important cities of Persia were taken by Russia, after which peace was concluded between the two States. Kipchák, Kokan, Samarkand, Bukhára and Khíva, in fact all the countries lying between the Black Sea and the Oxus, were subdued by Russia. No assistance to these States was sent from Turkey, nor were they able to help her in the Crimean War. It does not appear therefore what advantage in the way

of aid against foreign aggression could be derived by the ruler of Káshghar from the title of Amír and the insignia of the Ottoman Order, and from his manifestation of allegiance to the granter, the Sultán of Turkey. It might be significant of his attachment to the cause of Islám, but could confer no political benefit. On the contrary, it served to excite the jealousy of Russia. When the Amír conquered Manás the Russians were filled with resentment, and they complained that Yákúb Beg had deprived them of their caravan route to China. Soon after this they took possession of Kulja and gave asylum to all refugees from Manás and Urumchi, in the Káshghar territory. They then sent General Baron von Kaulbarz as envoy, and obtained the assent of the Amír to the terms of a treaty of commerce between the States of Russia and Káshghar.

Mr. Dilke, who in 1873 travelled through Kulja and Russian territory, makes the following observations in his diary (dated Mazárát) of 11th August 1873 :—

"I have reached the Thian Shan range, having travelled from Mazárát, a distance of 30 farsakhs, or 150 miles, south of Kulja. There is a mountain pass here from which several routes diverge to Aksu and Káshghar. Under the rule of the Chinese pickets were located here on the boundary between their own and Russian territory. They are posted there even now, the Atálík Ghází having taken the place of the Chinese. The pass is a very difficult one as compared with the Narin route leading to Káshghar. Nevertheless, last year (1872) it was proposed by the Russians that a force of 1,500 men should be sent from Kulja to Aksu by Mazárát; that it should be reinforced by a body of troops to be despatched from Narin under the pretext of co-operating with the 10th regiment from Almati in making roads and bridges, and then, the whole being joined by 1,500 troops more from the Karakol cantonment in Isighkol district, the united force, amounting to 5,000 strong, should make a sudden inroad into Káshghar and take possession of the country. However, the proposal fell through owing to the acceptance by the Atálík Ghází of the terms of the treaty laid before him by Baron von Kaulbarz, Envoy of the Russian Government. It is probable that to secure the extension of commercial and other advantages, further terms will be proposed by Russia, the non-acceptance of which by the Atálík will give her fresh pretence to renew her attempts of aggression on Káshghar. Lately, an envoy of this country also visited the Russian capital, and was honorably received by the Czar. The opportunity may have been taken to confirm the friendly relations between the two States. But it remains to be seen what sort of treatment will be accorded to the Russian caravan which has now arrived at Káshghar. On the reception of this caravan will depend the line of policy to be adopted by the Russian Government towards the ruler of Alti Shahr. In the treatment of the merchants the officers of the Atálík will be identified with the Atálík himself; for his authority is not so weak as that of the rulers of the Khánates of Bukhára and Khokand. One circumstance has excited the greatest indignation of the Russian people. They have received information that in the conquest of Manás many of the inhabitants were most cruelly treated and put to the sword. These atrocities are attributed to the Atálík Ghází by the many who have escaped and taken refuge at Kulja."

Early in November 1873 Núrcha Zakátchi (tax-collector) having purchased below the market price the goods of one Parshen, a Russian trader from Táshkand, and otherwise maltreated and driven him out of the city of Káshghar, the Russian gubernator at Táshkand protested that it was a violation of the treaty of Von Kaulbarz, whereupon Núrcha was removed from his office and thrown into prison,—4,000 *tilas* being sent to Táshkand through Kázi Ibrahímcha, Azímbáí, Táshbái, and Shakúrbái, merchants, by way of compensation.

The following clause (6) of the treaty between Persia and England, concluded about Herat in Rajjub 1273 H. (4th March 1857 A. D.), is quoted to explain the ground of the suspicion that the fact of the coins and *khutba* in Káshghar running in the name of the Sultán of Turkey is likely to excite the jealousy of Russia :—

" His Majesty the Shah of Persia agrees to relinquish all claims to sovereignty over the territory and city of Herat and the countries of Afghanistán, and never to demand from the chiefs of Herat or of the countries of Afghanistán any marks of obedience such as the *coinage*, or *khutba*, or tribute.

" His Majesty further engages to abstain hereafter from all interference with the internal affairs of Afghanistán. His Majesty promises to recognise the independence of Herat and of the whole of Afghanistán, and never to attempt to interfere with the independence of those States."

From this it will appear that the reading of *khutba* and the issue of coin are emblems of authority, and consequently there is no reason to think that the same interpretation would not have been attached to them in the case of Káshghar by Russia as well as by Khokand and Bukhára, the latter of whom had never been favored with any marks of approbation by the Porte. The British Government, however, having recognized the title and sovereignty of Yákúb Beg, the other powers in alliance with that Government were bound to abide by the recognition.

In 1870, when Mirza Shádi came as envoy from Yárkand to India, he engaged in his service some manufacturers of arms who were subjects of the British Government and of the Mahárája of Jummoo, by giving them written promises of high rewards and wages, and took them with him to his own country, where they established workshops for the exercise of their profession. But Mirza Shádi soon found a pretext to take back from them the agreements he had given them in India. Subsequently he was killed at Goma. Whenever the Indian artizans asked for leave to return to their own country their application was invariably rejected both by the Dádkhwah of Yárkand and the Amír of Káshghar.

In April 1874 the British Envoy addressed from Yangi Hissár the following letter to Sayad Yákúb Khan on the subject :—

" When Mirza Shádi went on a mission to India he took into his service and brought from there for the period of 26 month eleven manufacturers of arms, who were induced to quit their homes and families in the expectation of receiving large rewards and wages. Although the term of their service has expired, they are still residing in this country, while in India their relations have repeatedly petitioned

His Excellency the Viceroy and Governor-General praying him to recommend them for permission to return. I have received a letter from His Excellency desiring me to represent to His Highness that, as relations of friendship and concord are firmly established between the two Governments, Indian subjects of the artizan class can come to Káshghar when required, and if permitted to return after the expiration of the period of their service their example will induce and encourage others to seek employment in this State.*

"I therefore trouble you with this letter in the hope that you will kindly bring the matter to the notice of His Highness the Amír, who, there is every reason to believe, will be graciously pleased to grant the permission needed."

In reply to this communication, Sayad Yákúb Khán wrote to say that when he should come on his Turkish mission to India he would obtain the necessary sanction and bring the men back with him. A letter of thanks for this favorable reply was also sent from the embassy.

On the arrival of the Sayad in 1875, I took the opportunity to inquire about the artizans, and was told that owing to a difficulty in making arrangements for supplies he could not bring them with him, but that they would soon follow. The relations of Luckmán, mistri, and certain others, told me they would come with Mr. Shaw; but letters have been now received from them from Yárkand which would show that they have given up all hope of getting permission to return to their mother-country.

Information collected about the Kashmir State during the Mission of 1873-74.

Before the setting out of the Mission Rs. 2,000 are said to have been paid by Kashmir to Kásim Kokyári, for the supply of information during his stay in Yárkand. This derives support from the fact that Diwán Kirpa Rám publicly asked him to send mares for him from that country. The Mahárája's Government also gave money to Háji Abdul Rasúl before the departure of the embassy. He had lodged in the house of Khowája Ghafúr Shah in Kashmir, and reaching Yárkand in advance, told the Dákhwáh that thousands of men were coming to escort the Mission. The British envoy was made aware of this when he arrived at Thibet.

A Sayad and a Kashmiri fakír having entered the precincts of the embassy in Káshghar as beggars, they were turned out by order of the envoy. They stated that they were going to Khokand.

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* *List of the Artizans* :—

1. Lukmán, Mistri, of Lahore.
2. Muhammad Bukksh, Mistri, of Amritsar.
3. Imam-ud-din, of Jullundur.
4. Karím, Mistri, of Siálkot.
5. Karm Iláhi, Ditto.
6. Mustkím, Ditto.
7. Fakíryár, Ditto.
8. Háfiz Karím Bakhsh, of Delhi.
9. Hassan Khán, of Lucknow.
10. Kádar Bakhsh, of Jummoo.
11. Sukhu, of Jummoo.

Another Kashmiri named Munavvar came to the embassy quarters on the same pretence just when it was snowing, and on being asked what had induced him in this severe weather to leave his home, he stated that it was his fate. This man also was forbidden under orders to hang about the embassy premises.

One Kashmiri Sayad came from Kashmir or Ladákh bearing a recommendatory note from Mr. Johnson to the envoy. The object of his journey was alleged to be the taking possession of the inheritance left by his uncle at Yárkand, but it is impossible to believe that he would have undertaken this long journey in such distressing season for the transaction of ordinary business except with the real object of gaining information for the Mahárája of Jummoo.

In February 1875, the Mahárája restored to Sayad Yákúb Khán the old jágír of his ancestors in Kashmir territory, worth about Rs. 25,000 of the Chilki currency.

The following Ladákh subjects of the Máharája who accompanied the embassy camp in 1873-74 died in the expedition :—

1. Tundak Saryang, on the other side of the Karawal Pass, between Juti Ilak and Chang Lang, while returning after having conveyed his load to its destination. Age 40 years ; of Budh religion.
2. Shi Shang, was taken ill at the Sasar Pass, iláka Chang Lang, while carrying luggage, and died at Pegu. Age 60 years ; of Budh religion.
3. Nochiun Shi, luggage-carrier, on his return across the Sasar Pass. Age 40 years.
4. Ambu Bugawála, while crossing the Dagar Pass. Age 42 years.
5. A Muhammadan of Daras, on this side of the Dagar Pass while carrying supplies.
6. Uggu, of Dumkhar, was drowned in the Sasar river. Age 36 years.

I was told that on the approach of spring, when the snow begins to melt, there blows in this direction a peculiar kind of wind, which has the effect of producing hard breathing, particularly in the natives of the country. From this cause it was that when the supplies were being collected five men engaged in the work were suffocated. The case of Dr. Stoliczka is not more surprizing.

In 1765 the Naulu province of Eastern Turkistán came into the possession of the Chinese Emperor, by whose authority the following Muhammadan Governors were appointed to administer the affairs of the country :—

1. Gadái Muhammad Hákim Beg.
2. Muhammad Usmán Beg, Kochári.*
3. Askandar Beg, Turfáni, son of Asmán, Khoja.†
4. Yúnas Beg, son of Askandar Beg.‡

* Tomb at Káshghar near the mausoleum of Sultán Yúsaf Kádar Khán.
† Tomb at the mausoleum of Sultán Jalál-ud-dín, Baghdádi.
‡ Was removed from the Government and sent to Turfán.

5. Is-hák Beg, Kochári, 1242 H. (1827 A. D.).
6. Umar Beg, of Áksu or Kochár, 1232 H. (1817 A. D.).
7. Yúsaf Beg, Kochári.
8. Afredún Wang, Kochári.
9. Zahúr-ud-dín Beg, Turfáni, 1248 H. (1833 A. D.); held office 18 years.
10. Muhammad Táji Beg, Kochári, 1266 (1850 A. D.); held office 4 years.
11. Ahmad Beg, Wang, brother of No. 10.
12. Katlugh Beg, Kochári, first time for six months, 1270 H. (1853 A. D.).
13. Aish Beg, was at first sent from Khotan as Governor of Káshghar.
14. Katlugh Beg, again Governor of Ush Turfán.
15. Katlugh Beg, after 14 months appointed Governor of Káshghar, Aish Beg having been transferred to Siram.

In the time of Katlugh Beg, 1864-65, the Tungánís revolted against the Khatáis, when in the course of events Muhammad Yákúb Beg first became Kushbegi under Bazurg Khán Tora, and eventually independent ruler of Káshghar.

Causes of frequent marriages in Eastern Turkistan.

In Eastern Turkistán, as in the Deccan, there is a marked excess of female births over those of male children. At Yangi Hissár a woman was seen selling melons in the bazár, and two others, the wife of a vegetable seller and the wife of a dyer, sitting at their respective shops: they were each surrounded by more than half a dozen young girls. On my asking them who the girls were, they told me without ceremony that they were their own children, having been born to them successively one after the other. These were not all. They each had two or three daughters more, who were grown up and married; but not one of them had a single son. The truth of this was vouched by the Mufti of the city, who naively remarked that in old stories this country is called the Lolikhána (prostitutes' quarter) of Afrasyáb.

It was for the abundance of these women that the Persian mercenaries of Pekin, Gung and China were enabled to get on in the country.

The preponderance of female births increases the facilities of marriage afforded by a cheap wife and a small dower. The cause of plurality of wives may also be found in the fact that here female beauty is much more transient than in other places; so much so that in the life of one man 10 or even 12 women pass on from the bloom of youth and fade and decay. With the strength of their bodies they lose also the vigour of their minds, and thus become, as it were, unserviceable to their husband.

Even a common soldier in the service of Yákúb Beg had more than six wives in his harem—a circumstance which may account for the Andijánís having comfortably settled themselves in the country.

The possession of many wives by the powerful and the wealthy may be due to their habits of indulgence and sensuality; but the poor have also the same freedom in marriage, none of their class being contented with a single wife. However, the custom is not new, having come down, as the students of history are aware, from the time of Abraham in the east. In more ancient times it was prevalent in Greece. The young soldiers when sent from one place to another had permission to marry as many wives as they pleased.

The Romans also exercised the same freedom till the custom was prohibited in their country by law in 393 A. D.

In England the Catholic priests, who themselves led a life of celibacy, forbade the marrying of more than one wife. The people of Germany had already given up the ancient custom.

It appears from the writings of Julius Cæsar that among his ancestors ten or a dozen men had but one wife in common, and a similar custom still prevails among the Buddhist Tibetans of the present day. But ancient India was more civilized: except the Raja, no one had the sanction of religion to marry more than one wife.

The law of Muhammad fixed the limit at four.

To marry so many is not a matter of obligation but choice, for it is laid down in the "Kurán" that you may marry two, three, or even four wives, but if unable to do justice to them, marry only one. A poor man should certainly keep to one, and though a rich man may maintain more, yet he cannot escape the evils arising therefrom. In the first place, equality cannot be preserved between the husband and wife; and in the second place, the love of the former must be divided, creating envy and contention in the family, the consequences of which are extended even to future generations. Moreover, the rights of the wife are never regarded, but frequently violated.

To this cause may be attributed the fall of the reigning dynasties in Central Asia and Afghánistán. Children by different mothers become inspired with jealousy and hatred of each other. For the love of his mother, Abdulla Ján, a mere boy, without showing a single act of valour, was made heir-apparent to the throne of Kábul, while Yákúb Khán, a brave and tried soldier, was considered incompetent and debarred from the succession. Had Yákúb's mother been equally agreeable to the Amír this act of injustice would not have occurred.

Similarly, the Amír of Bukhára sent Abdul Malak, Tora, his eldest son, into exile.

He was kept under surveillance at Yangi Hissár by the Amír of Káshghar.

The younger son, Núr-ud-dín, Tora, to whose mother the Amír is attached, is the favourite of his father. He has been to St. Petersburgh and is nominated successor to his throne.

The same may be said of the sons of Khudayár Khán, the ruler of Khokand. Nasr-ud-dín, Tora, broke out with him.

As to the sons of Yákúb Beg of Káshghar, notwithstanding the dread of his authority, there was no such agreement between Beg Kuli Beg and Haq Kuli Beg as is met with in brothers of the whole blood.

Sultán Muhammad Khán, uncle of the late Amír Sher Ali Khán, the Amír of Bukhára, the Khán of Khokand, the Khán of Khiva, the Sultán of Turkey, and the late Amír Yákúb Beg of Káshghar are noted for keeping large harems.

It conduces to peace and good government to attach a legal prohibition to the taking of more than one wife, as has been done by Europeans, who are unequalled in civilization.

The causes of plurality of wives in Eastern Turkistán have been already explained. There the women attain to maturity at ten and begin to show the symptoms of old age at twenty. Consequently men leave one and marry another. Their dower is small; so is the estimation in which they are held.

Leaving marriage apart, women may be had there as cooks, servants or grooms. It would be impossible for them to rise in the social scale, even if a system of female education were introduced in the country.

Polygamy is not chiefly practised in India, and the custom is also on the decline in the territories of the Nizam of the Deccan.

There is a great difference between the births, deaths, diseases and famines of India and those of Eastern Turkistán.

Manners and Customs of the People of Kashghar and Yarkand.

From birth till puberty.—When a child is born it is commonly called *búbak*, but in regard to sex it is called *oghal* if male, and *kiz* if female; in either case the real sex is concealed from the neighbours for three days. The bands of a girl are put on the shoulders till she is married, after which they are put on the breast. A new-born child is first washed, and then a lump of sugar and flour mixed is put into its mouth. It is then clothed and suckled by the mother contrary to the custom prevailing in India and Afghánistán. The Mullah whispers the *Azan* into its ear and a name is given to it. Immediately after birth, the navel string is put on a *kiltan** and cut off with a razor, the placenta being buried in the ground. The navel is then covered with cotton, and the crust falls off on the seventh day. The head of the family presents the midwife according to his means with a kurta or a piece of cloth, such as *adras, beksab elacha*, or *mashru*, different textures from silk and cotton.

On the eighth day the mother separates the child from her, wrapping it up in swaddling-bands and laying it in a cradle. She gives it suck when it cries. The cradle is made of wood, of the same pattern as in Europe. A wooden instrument, exactly like a tobacco pipe, is so adjusted in it as to admit of the child's urine passing out through the tube by which the bedding and clothes are kept dry. The mother remains secluded from the family till the fortieth day, after which the head of the child is shaved. The hair so removed is weighed against silver, which is given

*A key opening a wooden lock, a specimen of which may be found in the Lahore Museum.

to the barber, together with clothes of various value, according to the means of the family. Three days after feast is given to friends and neighbours; the Mullah and the Muhallidár are invited; and in the presence of the whole assembly the *Azan* is again muttered into the child's ear.

When little children cry, their parents frighten them by these words—Buri kildi (a bear is coming); Pakhte kulák kildi (the long-eared witch is coming); Zulbaris kildi (a tiger is coming), just as ogre and bogle are used by the English on similar occasions.

The rite of circumcision is performed in the seventh year, being celebrated by singing and the distribution of sweetmeats called Toi feast. The foreskin cut off is placed in a socket of the door called Ishak-bashi, and the child receives the appellation of Peget (youth). By this ceremony it is announced, as it were, that the child is male, and has been admitted into the Muhammadan Church. Some poor and ignorant people rejoice at the birth of a daughter, but feel grieved at that of a son, because in this country daughters rob their husbands to provide the means of support for their parents.

At the age of five a boy is put under the tuition of a Maulvi, who teaches him the Kurán and the doctrines of the Muhammadan religion. He is then apprenticed to learn the trade of his father. But the children of professional beggars are placed at the doors of tombs and mosques as soon as they are able to do anything, and are thus ruined for life. The gentlemen who accompanied the Embassy might have seen such little children asking alms and running before riders to solicit donations from them. Begging is still considered as an hereditary profession in the country.*

Traders and manufacturers.—Agriculturists, blacksmiths, farriers, makers of nails, cutlers, sword-makers, gun-makers, lock-makers, polishers of swords, armourers, makers of iron equipage for horses, barbers, goldsmiths, coppersmiths, kettle-makers, weavers, cotton-beaters, butchers, bakers, tanners, oil pressmen (telis), tailors, hat-makers, cap-makers, silk-manufacturers, dyers in blue, dyers in red.

Musicians.—Satárchí, kánúnchí, ghachakchí, dotárchí, daira, garokchí, sarnáichí, karnáichí, bukchí, naghárchi, bukhchí.†

Also carpenters, masons, plasterers, potters, cup-makers, tar-makers, felt and pad-makers, namdmál (makers of namdah, a coarse woolen cloth), mat-weavers, saddlers, dyers of leather in red, dyers of leather in gold colour, drum-makers, soap-makers, makers of bowstrings from the tendons of a goat (zehtáb), comb-makers, tape-makers, weavers of elácha (a striped cloth), chintz manufacturers, washermen, lace-makers, shoe-makers, sock-makers, jugglers, physicians, surgeons, grocers, cotton-cleaners, boat-makers, match-makers, grave-diggers, brick-makers, hukkah-makers (from pumpkin shells), drum-beaters, snuff-makers, tobacco-sellers, painters, wood painters, carpet-weavers, saddle-bag-makers, grain dealers, asaybán (workers of water mills), pounders of rice (by means of water mills, separating the

*The Amír's Government was indifferent about the education of the people. The Khatáis do not care because they are foreigners, and the Amír was too much taken up with foreign affairs to think of it.

† Names of musical instruments: the affix *chi* denoting player.

husk from the rice), paper manufacturers, druggists or apothecaries, cloth merchants, jockeys (Asp dallál), brokers in the buying and selling of goats, stone-carvers, chandlers, pudding-makers, sugar-sellers, tea-sellers, kalla paz (dressers and vendors of the heads, feet and fat of cattle), pastry-cooks, cart-drivers, donkey-drivers, camel-drivers.

The above list will show that in Eastern Turkistán the necessaries and the luxuries of life are supplied by a separate allotment of every department of labour.

In the former time of the Chinese, painting, embroidery, carving, silk manufacture and jewellery were practised on a large scale; agriculture and other manufactures were also carried to a high state of improvement. Chinese goods found a ready sale in the market in preference to articles of Russian and Indian manufacture. Káshghar and Yárkand were the great emporiums where tea, drugs and chinawares were brought and sold, and it was through these markets that the Chinese merchandize found its way to Western Turkistán, Afghánistán, and India.

In 1257 H. (1841 A.D.) Zahúr-ud-dín Beg, the Governor of Káshghar, who held appointment under the Khataís, gave great impetus to the cultivation of arts and sciences. All manufactured articles were submitted to the judgment of a committee in the presence of the artizans, who were thus afforded an opportunity of commenting on the productions of one another. A feeling of emulation was excited among them, which gave a stimulus to increased exertion and improved their taste. Prizes were also awarded to successful competitors on these occasions.

All arts and manufactures are classed by the Turks under 32 heads, as will appear from the following lines of Mulla Abdul Rahím, a Turkish poet of Káshghar.

God made 32 arts for mankind to practise. They learnt them from the beginning, and by these means supplied the wants of life.

They were certainly coeval with the creation of mankind, and were separately allotted to them from the beginning.

When undertaking anything the people of Eastern Turkistán are accustomed to invoke the aid of God and the Prophets—agriculturists glorying in Adam, blacksmiths in David, weavers in Seth, the son of Adam, carpenters in Noah, silk manufacturers in Job, surgeons and physicians in Lukman and Christ, tailors in Adria; and tracing the origin of their respective crafts to the prophets presiding over these professions. In the same way brick-makers pay veneration to Ababakar Saddík, the first Caliph; cloth merchants to Umar, the second Caliph; traders to Usman, the third Caliph; and fakírs and soldiers to the fourth Caliph.

These beliefs of the people indicate that they are attached to their respective callings, not only as the means by which they earn their living, but also from considerations of religion.

If a boy is free from bodily deformity, he is apprenticed to a master. The latter supplies him with food and clothing, and receives the earnings of his labour till such time as the pupil may have learned enough to start on his own account. When the period arrives, the parents of the youth invite all the brethren in the profession to a feast, and in the

presence of the assembly invest the master with a robe of honour already prepared for him. The latter on his own part presents a set of tools to the pupil, which he accompanies with blessings, and wishes him a successful career, the members of the assembly praising him for his liberality. Henceforward the youth keeps a shop of his own, and becomes a master in his turn. He makes over what he earns to his parents, who now begin to think of his marriage.

Marriage.—No matter whether the boy is of age or a minor, the parents begin to court for him among their own kindred or other families. They are put off from time to time for a few days, after which, if the youth is found to be of good character, the parents of the girl signify their acceptance by applying some saltish substance to the mouth of his father or mother. The latter then go home and bring some bread and sweetmeats, together with a pocket handkerchief, or a dress of small value, to the house of the girl's parents, who, distributing the presents amongst their friends, make a formal announcement of the marriage contract. In the Káshghari-Turkish language the ceremony is called Nán Yedrup Kwídup, which is translated, "engaged by the eating of bread." Sometimes the parties are married in infancy, and sometimes when they come of age. At all events the contract of betrothal is made during their minority. At the time of marriage the following presents are taken by the bridegroom to the house of the bride's parents, *viz.*, a fur cap, a kurta having bands on the bosom, a piece of silk cloth, striped, agh banu (a cloth thrown over the shoulders), a pair of shoes, a quilt, a pillow, a felt, jewelled earrings with strings, marjan (head ornament), a Lahúr* (indoor hat), gold earrings, bracelets or bangles, a ring, sach játma (chignon for plaits of hair), and tumar (charms or talismans); rice, clarified butter, and a goat also form part of the trousseau, the whole being conveyed by him in company with his father, mother and near relatives. He gets a new dress, and is made to walk along with the procession. Presents are exchanged between the parents of the parties to the contract, and garments and handkerchiefs are distributed among the guests. After dinner two or three respectable men go to the bride to ask her in a formal way if she has accepted the bridegroom for her husband. Her reply in the affirmative is preceded by a little haggling according to custom. The boy is then asked if he will take her as his wife on condition of paying a certain amount of dower, which is generally fixed at a low value. He gives his assent, and the girl's parents then call on him to engage that he will not divorce the wife without fault, that he will not marry again without her consent, that he will not undertake a journey for six months from the date of the marriage, and if going out after that period, that he will provide her with six month's maintenance in advance. In some instances these terms are reduced to writing, but in the majority of cases a parole agreement is deemed sufficient. The Maulvi who reads the marriage ceremony is paid a tilla, ten tangas or three tangas according to circumstances, and the bride is placed in the dulí by some near relative, such as the father or brother. As soon as the formality of proposal and acceptance is gone through, some salt is dissolved in water, and a piece of bread is dipped into it by the parents of the contracting parties. It becomes a point of

* Beautiful feathers of a crested animal imported from Simla and the Punjab.

competition between them as to who should first dip the bread into the cup and put the saturated piece into the mouth of the bride or the bridegroom, the parent or representative of the latter trying to outvie the other in putting the bread into the mouth of his or her daughter-in-law, and *vice versa.* The successful party rejoices over his dexterity, and believes that his side will remain the strongest. When on her way to the bridegroom's house the bride reaches the end of the lane, the children of the *mohalla* put a rope across the road as if to stop the dulí or muhája* in which she is carried, whereupon the representative of the bridegroom gives them some money or a piece of cloth to let the procession go. After the bride has passed on, her parents weep as they would over a dead child. Arrived at the door of the bridegroom's house she is seated outside on a carpet, and having been carried on it three times around fire lighted for the purpose, is then conducted into the house. Feasting and rejoicing go on among the guests for three days, after which the bride is visited by her parents. This is followed by a ceremony called Burakchu (the showing of the face). The women of the brotherhood lift off the bride's veil and give her presents. On the fourth day she goes on a visit to her parents' house, where her associates come to enquire of her how she has fared. The bridegroom also comes to pay his respects to his father-in-law. He is accompanied by friends of the same age, and, after being fed, returns with them to his own house. On this occasion he receives such presents from his father-in-law as the latter is able to afford. The bride is called by her father and mother-in-law Kelan Balla, and the bridegroom *kyao oghal.* The respective parents of the married couple call each other Kadda. An unmarried man is called Boidák. When married he calls his father-in-law Kenátá and his mother-in-law Kenáná. Before pregnancy a married woman is called Chankán; after it she is designated Jawán. This is celebrated by a ceremony whereby her kurta covering the bosom is taken off, and a new one having the bosom open is put on her. It is closed there by four bands of red and green colour called Jawáncha Koilak, an expression significant of the mother. In this way her front dress remains open till her death.

The foregoing marriage customs are observed by good families; those of the low class are as follow:—

The expenses are confined to Rs. 4 or Rs. 5, or even to a quantity of sweetmeats. The dowry is fixed at from ten to twenty pieces of coarse cloth, or at from twenty to a hundred rafters of a roof; a cap and a cloak making up the wedding suit.

After marriage the parties live from hand to mouth. The women have little regard for chastity. They are constantly going about and engaged in song and music.† They are also given to gambling, constant quarrels, and indulge freely in dancing. A woman is generally addressed by the title of Khanam, Begum, Aghá, or with the addition of a diminutive affix, Aghcha, and a man by the title of Khoja or Akhún. In open market the women carry on a grocer's or a baker's or any other

* A covered chair for women.

† This daily singing and dancing among the Muhammadans, contrary to the tenets of their religion, is due to the rule of the Chinese.

shop, their husbands being wife-ridden, and entirely subject to their control. It is on account of these women that travellers or sojourners become permanent residents in the country. There is no limit as to age in marriage, and separation and divorce take place on the occurrence of even a slight quarrel. It was confirmed by reliable authorities that laxity in the nuptial contract is carried to such an extent that women may be found who have gone a hundred times through the ceremony with different men of their choice. Again, the lower class of females in the country are addicted to drugs. Having had frequent opportunities of attending the court of the Kázi, I observed them charged with such offences as decency forbids me to recount. They are extremely avaricious and dishonest.

Market sales as declared valid or invalid by the Sharryat.—Merchants and shop-keepers do not deal without good reason with a minor, a lunatic, a slave, a blind person and a harámkhor,* except through their guardians or accredited agents. In the case of a slave, if the master once gives permission to a butcher, a grocer and a baker, it is deemed sufficient.

Dealings are allowed with the Jews, Hindus and fire-worshippers, but the selling of a Muhammadan slave or the "Kurán" to them is forbidden. Even if inadvertently done, the sale is held null and void in a court of justice. I remember having seen a Muhammadan of Pakhlí, in the Hazára District, who served as waterbearer to the troops of Yákúb Beg at head-quarters or in camp without pay for several years. At length the fact having come to the notice of the Amír, he asked the volunteer what he wanted, and on being told that he wished to redeem his "Kurán" which was pledged as security for Rs. 1,000 with a Hindu at Hazára, he not only supplied him with the necessary funds, but also gave particular instructions to Sayad Yákúb Khan, the Yárkand Envoy, to see that the sacred book was restored to the owner.

The sale of the following articles is also invalid :—

Dogs, pigs, dung, intoxicating drugs; the meat of animals dying a natural death; the fat of such animals; rats, snakes, scorpions and other noxious animals: so of barbat,† chang† and other musical instruments, the hearing of the notes of which is not sanctioned for amusement, or which are not fit to be used in military bands of music.

Not so, however, of cats, bees, foxes, jackals, tigers, panthers, wolves, whose skins or other parts are useful to man.

The sale of parrots, peacocks, and other birds of pleasing colour or note is also valid.

Similarly, dealings in the pictures of trees and vegetables, in dolls, and in the pictures of animals painted on cloths which are to be used for floors, beddings and cushions, are allowed; but such cloths cannot be used for purposes of wearing on the person. The sale of stone or clay images, or of any other kinds, is prohibited.

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* Under the appellation of harámkhor are included reputed thieves, dacoits, wine merchants, musicians, false witnesses, and hired mourners.

† Kinds of harp or lute.

A husband's property may not be sold by the wife without his consent; a parent's property by the child, and *vice versa*. Should it be sold without the consent of the real owner the sale is set aside by the Kázi in case of dispute. The same rule holds good with regard to those articles of property which are not in the present power of the owner to deliver—such as a runaway slave who has to be captured; a fish or a bird which has to be caught; the offspring of a man or animals which has to be produced; and milk which has to be extracted from the teats; nor is it right to sell a female slave who is become a mother till the child is grown up; nor to sell each apart from the other.

Ambiguous sales are also void; for instance, the sale of any goat to be selected by the buyer out of the flock; the sale of a piece of cloth to be selected out of the stock. Similary, if a person say:—"I have sold to you any ten yards from the several hundred chains of land," the sale is invalid until the plot is indicated and possession delivered to the buyer. This rule applies also to the sale of a female slave whose limbs, features, and hair have not been inspected, and to that of houses whose inner apartments have not been viewed.

The period for cancellation of sale.—Valid sales may be cancelled within three days, after which no objection on the ground of defect in the article is admitted.

Brokerage.—In the markets of Káshghar, as, indeed, of all other cities in Eastern Turkistán, a large field is open for the exercise of a broker's profession. No sale transactions can take place except through him. The moment a man declares his intention to purchase, brokers turn out from right and left to offer their services and the poor purchaser becomes involved in the mist of cheating and fraud. It is well for him to settle before-hand the rate of commission with the man he employs; but if this precaution is neglected, the latter can compel him to pay five per cent. in the Kázi's court of justice.

Brokers in this country pay a tax to the Government, and are more dishonest and deceitful in their profession than their brethren of Benares and Calcutta.

Expenses in the transit and sale of goods, and disputes between principal and agent.—An agent having exported his goods without the permission of his principal, a dispute arose between them, and was brought before the Kázi, who decided that neither personal nor carriage expenses should be allowed to the agent. But all such expenses and others necessarily incurred were allowed to him on another occasion when he was able to point out that the principal had conveyed his authority to him to undertake the journey in a private letter addressed to him by a friend. If the agent, being a partner in the captial and the profits, takes the goods to a distant market with the permission of the principal, both are equally charged with the expenses; but they divide the profits according to their shares.

The duties of a mohtsib or censor who patrols the markets and fairs with a "durra" (a kind of whip) in his hand.—The greatest caution has been exercised in framing rules of censorship according to the law of Muhammad. The justice administered under them to the guilty is tempered with mercy, but all of them are not

enforced. I asked the censor at Káshghar about the nature of his duties, and had also an opportunity of seeing him in the exercise of his functions. It appeared that he was an officer similar to an Indian District Superintendent of Police, but holding greater powers than the latter.

Whip in hand, he is attended by two officers of justice as orderlies. He disperses an assembly of gamblers by giving from 8 to 10 lashes to each, administers the same summary punishment to distillers and sellers of spirits, and breaks their instruments and vessels. A drunken person, if seen staggering about in a throughfare, is at once seized and put either under guard or committed to the care of his guardians.

When he becomes sober a sentence to undergo the maximum number of 75 stripes is pronounced on him. If a male person is found wearing a dress of purely silk texture he is ordered to take it off, and, if not belonging to the nobility, is also dealt out a small number of lashes.

Hence it is that cloths of mixed texture, silk and cotton, such as *elacha Baksab, mashru, &c.*, are generally in use among the men of Káshghar. Women are allowed to wear pure silk. People addicted to Indian hemp, charas, poppy and opium, if found collected and making a noise before the shops of the vendors of those drugs, are intimidated and ordered to disperse. If drinking, music, dancing and other practices prohibited by the law are going on in a house, but the noise does not cause disturbance or annoyance to the neighbours, the censor abstains from interference according to the lines of Sádi:—"If he does not know what is passing within, a censor has no right to go into a house." Projecting gutters discharging the sewage into throughfares and likely to spoil the clothes of the passers-by are ordered to be removed with a verbal admonition to the owners. Shop-keepers and traders who use short weights and measures and cheat their customers are punished summarily with the lash. Licentious and dissolute men who throng the doors of baths to see women entering and going out are ordered away and separated. Lashes are also inflicted on those who do not keep the prescribed fasts, or who omit to say their prayers at the appointed intervals. Rash riding or driving on public roads or thoroughfares is also punished.

Although unable to discharge his duties to satisfaction by reason of the multitudes that come in his way, the censor does not fail to make examples of at least two or three persons to establish the dread of his authority and to show that he is not going the rounds in vain. Persons throwing water in the streets so as to make them slippery are subjected to the lash. Carcasses of animals, such as dogs and cats, found lying on roads and lanes, are removed. Women exposing their faces to the gaze of strangers are admonished. The reading of the "Kurán" in a musical tone is forbidden. Persons singing obscene songs are punished. Women going to cemeteries and fairs in gaudy clothes are reproved.

The censor also drives away children who are found playing with mud and water on the sides of mosque tanks or fountains. He settles on the spot all petty disputes about dishonesty in dealings between buyer and sellers, but refers important cases to the decision of the Kázi. It is an offence to plant trees or to construct galleries or pillars so as to

encroach on roads and thoroughfares, and to obstruct the passage of the sun to the house of a neighbour. Other nuisances, such as overloading animals or slaughtering animals in places of public resort, are also prohibited. Women are forbidden to look with unveiled faces from the roofs or tops of houses. Nevertheless they do contrive on some pretence or other to steal a gaze at men, especially at strangers newly arrived in the city. The man whose expenses exceed his income is kept under surveillance, and there are some tyrannizing officials who trump up false accusations to rob the people.

Akmal Khán, Tora, held the censorship of Káshghar, and had one Muhammad Músa and other assistants under him.*

This officer exercises his functions on Fridays or market days, or on those days when the Amír makes a circuit in the city. During the stay of the Embassy at Káshghar the Amír did not come out of his palace except on the day of Iduzzuha, when he repaired to the mosque to attend the service.

Funeral customs at Káshghar.—When death occurs, the chin and the thumbs and the great toes are tied together, and the body placed in a separate room. It is then washed and wrapped in the winding-sheet and carried out of the city, preceded by mourners, who are either relations or hirelings. After placing the bier on the burial-ground they read the funeral service, and then, laying the body in the grave and covering it with earth, they repeat prayers to bless the soul of the deceased, and return home. Among the rich the "Kurán" is recited on the grave from seven to eleven days. The *ghussál*, or the man who washed the body, receives as his perquisite the whole wearing apparel of the deceased, together with a small amount of cash. Over the coloured suit of a widowed woman, which was the emblem of her coverture, is tied a piece of white cloth to represent the winding-sheet of her husband. For 40 days the mourners cook no food in their house, but are supplied by their neighbours and relations. On the third day, however, they prepare a large quantity, and, having got it consecrated by prayer, send it to the houses of their friends. They keep the anniversary of his death, and also formally remember him on days of festival. Widows observe *Iddat* for three months and ten days, after which they may re-marry if they choose. In good families they either do not re-marry at all, or do so after the lapse of a year. But among the lower classes re-marriage takes place after the expiration of *Iddat*. Widowers may marry again when they like.

The burning-ground of Hindus at Yárkand, and their way of living.—The Hindus have never enjoyed liberty, even under the rule of the Chinese, when traders of all creeds were free to use the conveniences of life, because even then the Muhammadans were in power. The civil administration was in the hands of Akskál Muhammadans of Andiján, Badakhshán and Kashmir, while the criminal jurisdiction was exercised by the Muhammadans of Yárkand. The Hindus were placed under the authority of a Kashmiri Muhammadan named Muhammad Ali, who owed

* In Bukhára the censor is designated Shekh Raís or Eshán Raís.

no allegiance to the Mahárája, but who was well aware of the restraints* which were imposed on the freedom of his co-religionists in Kashmir—a circumstance which afforded an additional pretext for persecuting those who professed the religion of that State in Káshghar.

When, through the will of Providence, Muhammad Yákúb Beg, taking advantage of the anarchy caused by the Tungáni outbreak against the Chinese, became undisputed master of the country by driving out the contending parties and removing his own coadjutor, Buzurg Khán Khoja, and the old inhabitants of Káshghar and Yárkand who stood in his way, he laid the following restrictions on the liberty of the Hindu subjects in accordance with the practice prevailing in the independent States of Bukhára and Khokand before they were brought under subjection to Russia—That no Hindu subject of Káshghar shall wear a pagri, but shall cover his head with a topi (a kind of simple cap); that he shall not ride in bazárs or thoroughfares; that he shall not carry arms; that he shall not sit on the same level with a Muhammadan; that he shall pay the *jazia* (poll-tax); that he shall carry the corpse of the dead secretly and burn it at a great distance from the town; and that he shall pay the *zakat* (percentage) at 5 per cent. on goods. These restrictions were in force when an embassy was sent to Káshghar in 1870. On enquiry, they appeared to have been founded on the following regulations, framed by the second Caliph, as to the civil rights of infidels in a Muhammadan State:—

First, in a country governed by a Muhammadan ruler new temples or pagodas for the worship of idols are not to be erected.

Second, old buildings of this kind which have fallen into decay are not to be rebuilt or repaired.

Third, compounds of all temples shall be open for the accommodation of travellers of the Muhammadan faith.

Fourth, if any such traveller, who is destitute of property, becomes the guest of an infidel, the latter shall cordially treat him and feed him for three days.

Fifth, infidels shall not act as spies in the dominions of Islám.

Sixth, they shall not forbid any member of their society who may be disposed to embrace the Muhammadan faith.

Seventh, they shall honor the followers of Islám.

Eighth, they shall leave their seats to the Muhammadans if the latter happen to be present in their society.

Ninth, they shall not imitate the dress of the faithful.

Tenth, they shall not ride a horse with a saddle and bridle.

Eleventh, they shall not carry a sword or a hatchet.

Twelfth, they shall not wear a ring set with seal or stone.

Thirteenth, they shall not sell spirits or intoxicating drugs, and shall not use them ostentatiously.

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* Such as the prohibitions about slaughtering kine and saying the Azan, and the imposition of taxes on Muhammadan marriages, &c.

Fourteenth, they shall not give up the mode of dress they have observed through ignorance, in order that they may be distinguished from the Muhammadans.

Fifteenth, they shall not publish the manners and customs of unbelievers among the faithful.

Sixteenth, they shall not build a house overlooking the houses of Muhammadans.

Seventeenth, they shall not carry and burn their dead near the graves or tombs of Muhammadans, nor shall they make loud lamentation over the deceased.

Eighteenth, they shall not buy a Muhammadan slave.

Nineteenth, they shall pay the *jazia* or poll-tax.

Lastly, it will not be well for them if they fail to observe the above regulations.

Before the establishment of Russian influence, similar laws were enforced against the Hindús, Jews and Zoroastrians in Bukhára, Khokand, Khiva and Persia. In Turkey, although Muhammadan mosques are built higher than Christian churches and Jewish temples yet in Constantinople thousands of Christian priests accompany the funeral processions holding candles in their hands and reciting verses from the Bible. On fasting days all Christians form a procession and go through the bazár in columns, carrying a cross and banner in the front. They are protected by a guard of Turkish soldiers, who push aside even the Ottomans to make way for the procession. The Christians are thus enabled to perform the rites of their religion without molestation.

In Kabul the Hindús convey the corpse quietly to the burning-ground and perform the funeral rites in secret. They bind coloured turbans, and a piece of black cloth is attached for distinction to the veils of their women. They pay the poll-tax and also 5 per cent. on their goods. They never go out after taking liquor, for on being detected by the smell they are severely punished.

These are the only restrictions imposed on them in Kabul, where they all live in a separate quarter assigned for their residence

At Yárkand the burning-grounds of Hindú sojourners are situated two miles from the A'ksu gate. They carry their dead in a wicker basket, either at dawn or nightfall, and make no noise. In 1870 one Jethú, a Brahmin, agent of Parbhu Shah, Kishtwari, and in 1872 Baba Mahratta, a physician of the Deccan, having died at Yárkand, their bodies were conveyed and burned in the same manner.

Before 1873-74 traders were prosecuted for wearing a pagri, riding or carrying arms; but on the auspicious day of 2nd February 1874, all such disabilities to which they were subjected on account of religion were removed through the agency of Mr. (now Sir) T. D. Forsyth, C. B., K. C. S. I., the Envoy of the British Government. The tax on goods was reduced to 2½ per cent., and full liberty was granted to traders of all races and creeds. Nikku Rám, agent of Karm Singh, Mandíwála, was permitted to wear a pagri. This was the first concession of the kind obtained in

Central Asia, and was gained with great honor by the Envoy of the British Government. Freedom was of course allowed to the Hindú servants of the Embassy, but traders had never enjoyed it before.

Markets of Káshghar.—In the two great markets of Káshghar and Yárkand are to be seen, besides native merchants and the Muhammadan agents of Russian merchants, the merchants of Táshkand, Bukhára, Kabul and India ; while the Chinese and Kalmáks are employed in the menial offices of water-bearers and grooms. For the most part Russian goods are displayed in shops and serais, our goods being confined to calico, printed cotton, broadcloth, akbano, red leather and sheep skins. The merchants of Táshkand and Bukhára and Muhammadan agents of other merchants sit gravely in their shops and chambers with great ceremony, never soliciting customers, but employed in drinking tea or reading books. They are indeed civil to those who are brought to their shops by brokers, but, unlike the merchants of Káshghar, Yárkand, Afghánistán, Kashmir and India, they do not look out for customers nor entice them to their shops by extolling their own goods over those of their neighbours, first asking Rs. 80 for an article and then gradually coming down to Rs. 30. These, and in fact all merchants of Western Turkistán, deal with great moderation and without unnecessary waste of time, and always content themselves with reasonable profits. If the purchasers offer them too little, they simply keep quiet and make no answer. At Narín, Almati, Táshkand, Alíghkul, &c., the Russian merchants laugh at the poverty of the traders of Yárkand and Káshghar by saying, "Edin edin ver balut, dwa dwa Karvan bashi," *viz.*, "you come two caravan bashis or chiefs to one camel," a caravan bashi being ordinarily placed over a hundred camels or even more.

Character of other merchants.—Of the prices originally asked by them the merchants of Gurjistan or Georgia are at last satisfied with one-half, the Grecians with one-third, and the Jews with one-fourth. But in this they are all surpassed by the merchants of Bengal, Benares, Amritsar, and Lahore. There is not much difference, however, in the prices asked and accepted by Russian merchants. They are more civilized, and, though not perfectly honest, yet, when wishing to establish their trade influence in a new country they do not care much for profit, and will always ask what price they actually mean to accept. Be this as it may, the merchants of Turkey stand unrivalled in honesty and civility. It is hoped that our English merchant, Mr. Russell, and his associates will exercise the greatest politeness and evince their natural integrity of dealing in their transactions in these markets to the envy of Russian merchants and others. Civilized and enlightened traders do not envy their brethren. If one trader is able to sell his goods one day, his next-door neighbour does not murmur, but keeps quiet, saying to himself that his turn may also come the next market-day. But a feeling of rivalry is rampant among the traders of Yárkand, Káshghar, Kashmir and Afghánistán, each running with samples of his goods to offer for sale to the customers.

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* NOTE—The exchange of goods by way of barter is also carried on to a greater extent.

The faults of our Indian traders are that they adulterate indigo with buffalo's blood, the China tea with that of indigenous growth, affixing to the packets the forged labels of China. If one concludes a bargain at a certain price, others come forward to undersell him. They carry this spirit of rivalry to other countries, throwing off the restraints of civility so far as to have various complaints against each other preferred to the Ruler of Yárkand.

Indian goldsmiths residing in this country have attained the climax of dishonesty and the art of counterfeiting coin. The people have become thoroughly acquainted with these practices, so much so that they have begun to suspect in general the honesty of the natives of India.

The Afghán merchants of Bajaur, as a rule, do not pay their debts, and consequently are but seldom trusted by the merchants of Yárkand, Káshghar and others. Some of them, on their way home, sold the wives they had married in this country at Badakhshán and Wakhan—a circumstance which has made the women here more cautious in contracting marriages with them. These merchants and their brethren of Yárkand, Káshghar, Kashmir and India have no great name for honesty and truthfulness. However, according to the proverb that every species goes after its own kind, they do find people willing to deal with them, so that the current of trade, home or foreign, is running on as smoothly as ever, and is even showing signs of improvement. The Amír had established so great a fear of his authority that heinous crimes, such as murder, dacoity, theft and adultery, were reduced to a minimum. At the same time many cases were hushed up and concealed, and corruption ran very high among the officials.

It is to be regretted that the people of this country prefer the level roads leading to Almati, Nárin and Tàshkand, suited for wheeled carriage, to Sanju, Sogat Dawán, Karákuram, Karawal Dawán, Sasar, Dagar Khardang and Zujla, also to Zangi Dawán, Akkuram, Turjúk Dawán, Zang Kuram, Pamír, Chickak Lak, Shindi, Kaskasu, Shutar Gardan, Márpech, Kotal Kandhári, Hindu Kush, Karakotal, Dandán Shikan, Panj Filán, Dhakka, Táhtarah Haidar Khan, or to other high and cold mountain passes of Tibet or to the desert of Changchimmo.

This being the case, our Indian merchants should themselves undertake the transport of their goods and display a spirit of enterprise and adventure. Travellers are well aware of the hardships of journeying over the high and cold passes of mountainous regions; yet, with all these difficulties, the Tibet route is better and more advantageous in a commercial point of view than any other, both for the lighter duties to be paid in transit and for the exemption from customs duty of all sea-borne traffic intended to be conveyed to the markets of Káshghar. This route is taken in preference to those of Kashmir and Zujla also by the merchants of Eastern Turkistán when coming to India, who, notwithstanding the difficulties of crossing the Bara Lácha Dhár, choose the way through Kullu* which leads them to the great emporium of Amritsar.

* The Kullu route is particularly adopted by the Yárkandis, who import *charus* into the Shisham market in the Umballa District. In the days of her prosperity, India is more dependent than ever on Eastern Turkistán for the supply of that drug.

Our traders ought to know where the goods in which they deal are produced, where they can be got cheap, and what other goods should be sent there to obtain them. They ought to make themselves acquainted with the geography of those countries. It is their duty to learn the art of writing, to practise honesty, civility and frugality, which are the sources of success in trade. Again, the progress of commerce depends on the number of the population, on capital and labour, and on the manners and customs of the people. Population supplies labour and also regulates the demand for commodities, which latter is again controlled by the cost of production. Expensive articles are purchased only by the rich, who form only a small part of the community, but all can afford to buy the necessaries of life. The greater the demand for cheap articles, the less is the cost incurred in their production. A falling-off in prices confers a greater benefit on the poor than on the wealthy.

In Eastern Turkistán such rich articles as brocaded silk, fine shawls of Kashmir, *dopattas* of Benares, silk *dariáís* and *gulbadan*, *tanzeb*, fine muslins of Dakka, plain and brocaded gauze, furskins, beksab of Bukhára, silk of China, and jewelled ornaments of gold are to be found only on the persons of a few wealthy people or the courtiers of the Amír of Káshghar. The common people use a coarse kind of country cloth called *kham*, or one of finer and thicker texture called *chakma*. In substitution for it they wear our linen or printed cotton of thick fabric, as also thick chintz and Turkey red of Russian manufacture, in preference to our Turkey red, which is less prized on account of its thinness.

Sheep skins, colored calico, woolen turbans, skin caps, felts, carpets, *mashru*, quilts, socks of wool or red skin imported from India, coarse kanavez, or adras, or other articles of home produce, are commonly used. Warm or light clothes suited for the climate are willingly purchased. Although the benefit of improved machinery to increase the power of labour is not available in the country, yet with the abundant supply of grain all departments of industry are carried on by the hand, and the people are filled and satisfied. The labour required to produce the necessary articles of food and clothing is cheap, but this circumstance does not affect the demand for foreign products.

Our rival merchants of Russia have produced such thick, clean and durable fabrics, with due regard to the requirements of the country and the habits of the people, that they are realizing large profits in the market of Káshghar. New patterns are made and exhibited for sale every year. On the other hand, the piece-goods sent or conveyed from British territory are those of the old fashion, which are supplied by English manufactories with reference to the habits and tastes of the inhabitants of India. The truth is that all classes of people in Turkistán declare Russian goods to be rich in color and of thick texture and lasting, although various patterns, according to the native demand of the so-called Russian goods, are made to order in England, and thence imported into Eastern Turkistán and sold under their own names by Russian merchants. There were some pieces of cloth and other goods in the Káshghar market which bore the labels of English houses of manufacture, and, if I remember right, the fact was noticed also by the British Envoy, both here and in the market of Yárkand.

There is no reason why we should not be able to produce articles adapted to the wants of the people of Turkistán. The Káshgharis purchase from whom they like, according to the proverb :—"Buy a good article, no matter to which shop you go."

Russian merchants have been persevering in a course of rivalry by appointing commission agents for the sale of their goods among the residents of Yárkand, Káshghar and Khokand. They have been undermining the commercial advantages of other nations, and have lately obtained a more extended market for their goods in Afghánistán, especially in the towns of Herat, Kandahár, Maimana, Balkh, Mazár, Kunduz, Badakshán, and Kábul. Under the successive exertions of Sir T. D. Forsyth arrangements were made to locate a British Consul at Káshghar, and the means of improving our commercial relations with Turkistán were thoroughly secured, as will appear from the statistics of trade carried on with that country. But we had no Consuls at Bukhára and Kabul, where our commercial interests were left to take care of themselves. The imposition of high duties by the Amír of Kabul is paralyzing the resources of Anglo-Indian trade. The taxes levied on goods conveyed from India are so exorbitant, as if a man not satisfied with the flesh of an animal were also to eat up its skin and bones.

Before the advance of the Russians in Central Asia our trade had naturally made progress in those regions. The roads to China and Eastern Turkistán were closed, and large quantities of tea had to pass through India, which was a source of profit to our merchants. This diversion of traffic was only the result of accident, and consequently could not be of permanent duration. The Russians, having conquered Farghana, Bukhára and Ghulsa, have commenced importing tea direct from China into Turkistán and the surrounding countries. They were increasing the demand for their goods to such an extent that our own merchants there sometimes found it more profitable to purchase supplies from them than come for them to India. At Samarkand and Farghana our muslin and linen are more than ordinarily taxed by the Russians to prevent their being imported, and, as stated by Mulla Rustam, the traffic in these articles has there ceased altogether, or if ever resorted to is attended with loss.

A report of my personal observations made in 1869 has been already submitted. It does not appear on what principle English muslin and linen have been more heavily taxed by the Russians than they formerly were by the Khans of Khokand and the Amír of Bukhára.

Character of coolies and servants.—Dishonest and covetous, these people burst into tears even on slight provocation; and are so impatient under suffering that when meeting with even an ordinary trouble an old man of 60 would sob like a child, saying :—" I am a poor orphan, having neither father nor mother."

On the return of the Embassy to India, several of these worthies of Yárkand ran away with portions of the baggage. From Besh Terak one servant of Khotan decamped with a saddle-bag, a bridle, a cloak and

provisions, and another of Káshghar with a saddle-bag, a pair of trowsers, a knife, a cloak, a piece of cotton, and a horse syringe. A third coolie named Barat Kassáb, son of Muhammad Kurban, bolted from Karghalik with 29 tangas cash, a pair of socks, a saddle-bag and a cloak; and a fourth one, named Nazar of Goma, with 39 tangas cash, together with a garment and other articles of luggage. Notice of the conduct of these men was sent to the Dádkhwáh of Yárkand, but no reply was received. Two orphan boys were permitted to come to India under the protection of the Embassy, but were sent back by order of the Envoy from the third stage of the return journey.

Boats and Boating.—During the months of July, August and September country boats of a rude fashion, built by the boatmen at their own cost, each carrying 20 loaded horses and 16 men, ply from Yangi Bazái in the Yárkand river, bridges being laid across all other ferries in the country. The rates of tolls levied on passengers and traffic are as follow :—

For each passenger		2	púls (pice).
,,	horse ...	4	do.
,,	donkey ...	4	do.
,,	camel ...	8	do.
,,	flock of 40 goats ...	30	do.

a double rate being charged for loaded animals. No portion of this income goes to the Government, but it has a right of free passage for its troops, servants and stores. The boatmen reside at Egarchi and Tughrák attached to Beshkint Ustang, and can supply five boats at most when required. Except for Government purposes, the ferries are closed after sunset, and the boatmen then generally absent themselves. The British Embassy had to cross the river at night, but at such seasons of the year that boats were not necessary.

The distance from Yang-i-Hisár to Kum Shahídán, "Martyrs' Sand," is 7 farsakhs to the east, and on going thither the following stages are crossed :—

1.	Mángshin.	Inhabited.
2.	Khoja Arík.	Inhabited.
3.	Sighán.	Inhabited.
4.	Langar Sháshú Bái	Sandy desert.
5.	Bhúshú Khoja Langar.	Sandy desert.
6.	Shal Langar.	Sandy desert.
7.	Kipak Langar.	Sandy desert.
8.	Atá Akhún Langar.	Sandy desert.
9.	Dwu Karak Langar.	Sandy desert.
10.	Ghaib Langar, commonly known as Langar Shekh Akhún.	Sandy desert.
11.	Mirza Begam Pádsháh.	Sandy desert.

From Mirza Begam to Urdam Pádsháh—

1.	Langar Bulghar Akhún.	Sandy desert.
2.	Langar Sháh Másúm.	Sandy desert.
3.	Langar Muhammad Abád Sháh.	Sandy desert.
4.	Shrine of Urdam Pádsháh,	Sandy desert.

From Urdam Pádsháh back to Yang Hissár by another route north-ward—

1.	Muhammad Súfi Langar.	Sandy waste, 7 farsakhs.
2.	Tittar Langar, built by Muhammad Niáz.	
3.	Karáyarlik Langar, built by Sola Bai.	
4.	Kári Sultánam Langar.	
5.	Dost Bulák Langar.	
6.	Ak Langar.	
7.	Aktam Dawána Langar.	
8.	Mauza Pasín.	Habitation begins.
9.	Jár.	All villages. Distance from Pasín to Yang Hissár 7 farsakhs.
10.	Karán.	
11.	Arab.	
12.	Pangi yar.	
13.	Mumúluk.	
14.	Náobáshi.	
15.	Khoja Arík.	
16.	Mángshín.	
17.	Lava.	
18.	Yang Hissár.	

From Tittar Langar to Káshghar—

1.	Karazár	... 3	farsakhs*	*From Urdam Pádsháh.
2.	Achak	... 1	do.	
3.	Hitál	... 2	do.	
4.	Mekat	... 1	do.	
5.	Khán Arígh	... ½	do.	Market held on Mondays.
6.	Yáílák	... 2	do.	
7.	Káshgarh	... 1	do.	

From Achak to Marálbáshi—

1.	Khán Arígh	Five marches.
2.	Kizilwi	
3.	Faizábád	
4.	Yangábád	
5.	Marálbáshi	

Visit to Kum Shahidan.

On 2nd April 1874, I accompanied the British Envoy to Kum Shahidán to view the shrines and ruins of ancient buildings in that sandy locality. From Yang Hissár three villages are passed, *viz.*, Mangshín, Khoja Arík and Sighán, at the last named of which the Governor gave a *dastarkhwán* to the party. Beyond these villages the country is sandy, waste and uninhabited, the peopled tract being watered by a branch of the Yang Hissár river, which issues from the mountain passes of Kampa and Tibaz, mentioned in the list of frontier outposts appended to this report, and is joined to the south-west of Yang Hissár by a tributary stream flowing from the springs of Kirghoi, Saríg̱h Thugharak and Lai Bulak, and irrigating the surrounding villages. The Lava, the Mangshín, the Khoja Arík and the Síghán are different names of the same channel which separates from the Yang Hissár river. The Toghaz and the Síghán streams are also identical, being another branch of the same river, and their waters are utilized for purposes of irrigation.

After passing the village of Síghán, the supply of water is obtained at the different stages from wells called *Kudduks*, which have been made for the convenience of travellers. As provisions are also procurable at each well, the people of Eastern Turkistan call it a *langar*, the word which is used in India also to convey the same meaning. Here, and especially in the Punjab, it signifies a place which is precisely set apart for giving food and drink gratis to travellers, the person appointed as the manager being called a *lángri*.

There are seven *langars* to be met with from Síghán to Mazár Begam, the names of which have been given in the route. The high priest of Mazár Begam is a white-beard, named Sháh Maksúd, who is 80 years of age, and is addressed by the title of Shekh. His cousin, Sháh Másúm, acts as his deputy, and is constantly in attendance at the shrine. Within the enclosure there are a mosque and a *langar* facing it, and a reservoir, the water of which is called *Sharbat* by the people, from a feeling of veneration for the institution. A room is built at the entrance, and several houses are situated outside the enclosure. A flag-staff is erected on a high mound to mark the shrine, and horns of goats and stags are scattered about it.

As shown in the route, there are three *langars* from Mazár Begam to Urdam Pádsháh. This latter shrine also contained a mosque with seven apartments, which were built, 30 years ago, by subscriptions raised among the Muhammadans; but ten years after they were all buried under sand. In hot weather the north wind blows here with great violence, and is called *Borún* by the people. In a moment, as in Africa, it raises hills by driving the sand before it in a southern direction.

No interesting account of these moving sands is to be found in books, which abound in stories of religious exaggeration. However, referring to the manuscripts obtained from the priests of these shrines, it appears that before the time of Hassan Bukra Khán, Ahsan Bukra Khán, Husain Bukra Khán, Sayad Ali Arsalán, Usmán Bukra Khán, and Yúsaf Kádar Khán, the decendents of Sultán Sátuk Bukra Khán, this desert tract was inhabited by people, and was free from the sweeping storms of the north wind. But between the years 396 and 489 H. (988 and 1095 A.D.) the wind changed its course to this direction, and all the habitations were submerged by dunes of sand.

Another anecdote, founded on religious superstition, is related to explain the circumstances of the submergence. It is said that when the Muhammadan Kings mentioned above were engaged in *jíhád* with the Buddhist infidels of Khotan, this desert, where the believers were martyred, was covered with cold sand, which fell like a shower of rain from heaven, while the corpses of infidels were buried under showers of saltpetre from the same source. The spot was inspected by the British Envoy and Dr. Bellew. Salines and grass vegetation were observed in hollows between the mounds of sand. It is not impossible with the avenging Almighty to rain sand and saltpetre from heaven, and the destruction of Sodom and Gomorrah, by the raining of fire and brimstone, is a fact believed both by Christians and Muhammadans. Stones were poured from above in the same manner on Asuháb Fíl who had come to destroy the temple of Mecca.

Turkish historians are agreed that in the time of Changez Khan the populous cities of Lup and Kanak between Khotan and Turfán were, through the wrath of God, overwhelmed with sand from heaven, as appears from the ruins of their buildings and the tops of their minarets, which are still to be seen. By the sweeping of the north wind many signs of habitation become visible. Thus it is, that tenements buried under the sands of Takla Mukan have been partially disclosed. In our own time under the sands of Urdam* Padshah are concealed in their entirety a mosque, a *langar*, ten *hujras* (chambers), a *deodhi* (gate-way) and eight inner apartments. The Amír Muhammad Yákúb Khan built a splendid mosque and a *langar* here of pucca masonry after his successes in the campaign of Arumchi and Turfán. The water of this sandy region, commencing from Sighán, is brackish, and the wells are inclosed all round by wooden boards to protect them from the encroachments of sand. They are always covered when the wind is very high. The wells of the sandy tracts of Karakum, Kizil Kum, Khíva, and Merve in Central Asia are also protected in the same way. The ruins of an old habitation were found near Mazár Begam, together with some copper coins inscribed with Budhist characters, which it is believed were deciphered and utilized by the scientific gentlemen of the Mission.

SOCIAL CUSTOMS PREVAILING IN THE CITIES OF KÁSHGHAR AND YÁRKAND.

Tána Takkal.—At the first stage of his first commercial journey, a man gives a feast to the members of the profession in order to be duly enrolled among their number. The performance of this ceremony gives him the privilege of associating with them on terms of friendship and confidence. The method is extremely commendable as a means of cultivating society and testing a man's worth.

Iftár.—Each evening in the month of Ramzán every man of the well-to-do class invites his brethren of the tribe and profession, as also his friends and acquaintances, to partake of his dinner, after which they all form a congregation for the night service. This custom of Iftár obtains chiefly among the merchants.

Barfi.—At the first fall of snow the following couplet in Persian is written on a piece of paper, *viz.* :—

Barf mibárad ba farmáne Khuda,
Barf nau az má o barfi az shuma ;

or in Eastern and Western Turkistán the following stanza in Turkish, of which a translation is here given :—

The snow falls by the will of God.
I give you the new snow, and expect something from you in return.
My friend, by means of this paper I win the game of snow.
If you are clever enough to discover the man when he puts the paper in your house, catch him ; if not, keep ready tea and sugar in teapot.

* Derived from *Urda*, which means the place of king's residence.

Aksam Dawana, the man in charge of the shrine, is a deputy of Sháh Maksúd, who is also the high priest or manager of this institution. No endowment for its support is set apart by the Amír, but a large gathering of the Muhammadans takes place during the Muharram, when funeral dirges of the martyrs are recited with great effect on the minds of the assemblage, and it seems essential in the interests of Government that a guard should be posted here to prevent riots or disturbances.

The man who wants to play the joke contrives, either himself or through some one else, to convey and put the paper (which contains also the amount of wager laid, as so many tillas or tangas) secretly under the felt or carpet of his friend, and next morning informs him of the trick, and tells him that he has won the game.

On discovering the paper, the other party confesses himself taken in, invites all his friends and spends the amount fixed in providing a feast for them. If the bearer of the paper is caught either in conveying or concealing it, and is unable to pay the expenses of the feast, his face is made black and his head covered with the intestines of a goat, after which he is mounted on a donkey and carried back to the house of the sender, who is also subjected to the penalty of providing a feast. The man employed to carry the paper is commonly a low character; for no gentleman would like to engage in a business in which he would be liable to such unpleasant consequences.

Bágh chakán, or Yázi.—During the spring, feasting is carried on every Friday in the gardens outside the city, each man in his turn inviting his friends to eat and drink with him. The meeting is called *mashrab*, or the place where the cup goes round; and the word is also associated with the fact that in the whole of Turkistán the odes of a renowned saint, named Sháh *Mashrab* Diwána, are sung and recited in every society. He was a famous traveller, the contemporary of Afák Khoja and Mahmúd Bi Atálík Kunduzi, by whom he was assassinated. I saw his grave at Ashkmash in the Kunduz district.

Tomúk Uniadúk.—If in a company at dinner the small bone at the knee-joint is found in the mutton, the man who first lays hold of it makes a mark on it, and gives it to his companion to keep, on condition that if not delivered back at once when called for he shall forfeit so many tillas or tangas as a wager. The demand is made when the depositary is found naked washing himself, and if the trust is not restored immediately the wager is forfeited, the amount being laid out in providing a feast. The man charged with the custody of the bone takes care to keep it in his mouth or under his arm when he is washing.

Kacha Bázi Chanagh Shakastan.—If a two-legged joint turns up in a fowl dish which two men are eating together, they break it by each pulling it against the other, and the incident is always kept fresh in memory. Subsequently, whenever one of the two friends may happen to present something to the other, and the latter fail to say at once "I remember," the amount of the wager previously agreed on is forfeited.

Kushmak Adásh.—If while two are eating together, two kernels are found in one apricot, they are divided between them, and in meeting again after two or three days whoever salutes the other first wins the game, the latter being made to give a feast.

Yanga Lik.—On a New Year's Day, wheat and barley mixed are sown in a pumpkin shell, and when the plants grow four fingers high the pot is taken to a friend, who on accepting it says "Ashakulla," and presents the bearer with a garment or a turban according to his means.

Ashakulla.—This word is a corruption of *ashkish* or *alghish,* which in the Turkish language means a blessing. When anything is given to a native of Káshghar or Yárkand, he blesses the giver by saying "Ashakulla." In Mavarunnehr (Trans-Oxiana) it is called *killigh,* in India *bandgi,* in Turkey *hewalla,* in Arabia *Austona,* in Russia *ispaseba,* in England *thanks,* and in Persia *ahsani shuma minnat nihaded.*

Mákúl.—In Yárkand and Káshghar if a Turk says *mákúl* in answer to a request, it is understood that the request is granted. In the former place an equivalent, *abdan,* is sometimes used. In Khokand the word used to express the same idea is *tuzaik;* in Bukhára, *yakhshi* in the country, and *khúb* in the city.

Safar Káshti.—The first thirteen days of the month of Safar are considered inauspicious. When they are passed the people make a formal demonstration of pleasure by lighting fire and jumping over it, breaking earthen vessels and striking dogs throughout the day. A similar ceremony is said to take place on the last Wednesday of the year. On the night of Shabbrát the people go about in the streets with lighted torches made of greased pumpkin shells.

I'd.—On both *I'ds* a fair is held at the shrine of Hazrat Áfák Khoja, where a large number of people come from Káshghar and the surrounding country. In the hot season it is held every Thursday, and is attended by both men and women. A fair is also held on the 10th Muharram at the shrine of Yusaf Kadar Khán; and for three days, from the 17th of the same month, at the shrine of Sultán Arslan Khán. A full account of the festival held in this month at Kum Shahídán has been already given.

Kalandar Khána.—At Tippa Yárbáshi, outside the Tishak gate of Káshghar, there is a house called Kalandar Khána, which is the abode of beggars addicted to intoxicating drugs. They put a quantity of *charas* in a *chilam* (tobacco-stopper), and covering it with a little fire recite certain lines of Persian poetry, which are translated as follows:—

To love is first for the Pír-i-Mughán (those not bound by the *sharaiat*), then for the naked, then for the drunkards of Bukhára and the *bhangis* (takers of Indian hemp) of Káshmír, and lastly for the Sháh Mashrab of Andijan.

After this, and frequently opening the mouth, they take a long pull, discharging the smoke either straight on or upwards to the sky. When food is given to them they bless the giver and say:—"O God, for the sake of the dear ones of Káshghar, the old men of Yárkand, the martyrs of Khotan, the Gházis of Aksú, the poor of Turfán, the meek of Hindustán, the Kalandars of Bukhára, and the Súfís of Samarkand, grant that the wants of this man and all the Muhammadans may be supplied."

Ghangza Khána.—One at the Tukuzuk gate of the old city, one in the Ablaki street, close to muhalla Andiján, one at Tughri Aríkbáshi near the Kam gate.

These are three *chandu khánas* where opium is smoked like *madak* and called *ghangaz.* The smokers are reduced to a miserable state. Opium-smoking is an institution of the Chinese, and is the cause of their decline in energy, valour, artistic skill and wealth.

The late Amír tried his best to put down the practice, and looked with great disfavour on those who, apart from medicinal purposes, used the drug for sensual gratification. An example was made by flogging a few soldiers for the smoking of opium. Its trade was discouraged, yet, in spite of these precautions, it was imported secretly from Afghánistán and India. Medicinally, the use of opium is not hurtful, but excessive indulgence in it is highly injurious. Those who are ignorant of medicine and do not care for their own interests and the interests of others, are ready to cavil at the exports of a foreign country, as once done by the Chinese, who made a strong protest to the British Government, urging that its subjects should be prohibited from secretly importing opium into China, which was exercising injurious effects on its inhabitants. The wonder is that the same drug is imported into England and France, yet it has produced no harm in Europe. On the contrary, it is purified and mixed with fragrant spices in Turkey, and then conveyed back under the name of Tiryák Fárúkí (antidote discovered by Fárúk) to the East, especially to the countries of Central Asia, where it becomes the subject of an extensive trade.

From Russia and Persia it is exported in the form of small sticks which are used by all Muhammadans, be they civilians or soldiers. Though forbidden in Eastern Turkistán, the use of opium-smoking is spreading among the Muhammadans in that country.

Beggars.—The musical instruments used by the wandering beggars are Dotár, Setár and Sepái. The last-named consists of two wooden bars to which are affixed rounded pieces of brass joined with iron links; it is struck against the shoulders and makes a ringing sound which is accompanied with vocal music. Fáltu Beg, the Governor of Kizil Búi Miráb, having been killed by Sadík Beg Kirghiz, his son, Turdí Akhún, became mad through excess of grief caused by the loss of his father. He is now 27 years of age and plays well on the Sepái in fits of sorrow.

Characteristics.—Amongst the inhabitants of Káshghar, those of Khán Arigh are noted for turbulence and a wicked and quarrelsome disposition. The Káshgharís look upon the Andijánís with contempt, notwithstanding that the latter occupy posts of influence and authority. They greet them with a taunting salutation, *i. e.*, "Asslám, asslám alám, akhún ga salám, Birtabak da ash zamazzaz at Andiján lek zamán," the purport of which is that the Andijánís are of very bad tribe; it is improper to eat *Pulao* with them in the same dish. In jest, the Yárkandis call the Káshgharís "keshka khar" (white-faced ass), mimicking at the same time the noise made by donkey drivers to urge on the beasts. In return for it they get from their Káshghari friends the appellation of "Yárkandi kanchak," or a female donkey of Yárkand, together with "Másh pukhat," or eater of *Másh*, a kind of pulse. The taunting expression used against the people of Kohtan is *Uját lek*, which means a tale-bearer. The jeering epithet applied by the Káshgharís against the Andijánís is "upka yegan," or a herb-eater; against the A'ksuis "karda yegan," or pumpkin-eater. The offspring of foreigners is called "Shalghut," or a Mulatto. Bhot Tatte Mussalmans are styled Báltu and the Hindús Battáls (deceivers) and Kafirs or infidels. Strangers who cannot understand the language of the country are called Káruk or barbarians. A man of Badakhshán is designated Ghulcha or a slave; a Khatái, *Gahsoz*; and a

Kalmák *Gahboz.* These latter are so called because it is a peculiarity of the Chinese that the more minutely a business matter is explained to them, the better; and a Kalmák is satisfied if bribed with a piece of coarse cloth. This would make it quite clear how the administration is carried on under the rule of the Chinese. A poor friendless man or a day labourer is called Turánchi.

RESIDENTS OF RAWAK MUHALLA AT KÁSHGHAR NEAR THE YÁRBÁGH GATE.

All turbulent, quarrelsome and incorrigible. When an enemy comes from without, he finds these people ready to open the gate for him. It was completely closed by the Chinese, but has since been opened again.

Ak taghlak—belonging to a white mountain.

Kara taghlak—belonging to a black mountain.

During the conflict between the Khatáis and Khojas, the Muhammadan inhabitants were divided into two parties, according as they espoused the cause of the one or the other. They were distinguished by the titles of Ak taghlak and Kara taghlak respectively, in the same way as in the War of the Roses in 1455 the adherents of the Houses of Lancaster and York wore a red rose and a white rose respectively to indicate the party to which they belonged. A detailed account of the Ak taghlak and Kara taghlak will be given in the history of the Khojas. In the present time Kara taghlak is considered as a name of reproach in the country, and offends the man to whom it is applied, just as Wahábi and Kúka have lately assumed an offensive import in India.

The Wahábis have changed their designation to Muhammadís, while a Kúka calls himself a Námdhári.

Matáiba (Jokes).—Upuk Aghari, or cover-stealers, is the designation given by way of joke by the Káshgharis and Yárkandis to the people of Artish, because some countrymen of the latter stole the cover of the shrine of Hazrat Sultán Sátúk Bukra Khán.

Chumáchi, or the Lathmár, is the sarcastic appellation of the people of Khán Arígh, and *Yulbáso Kwedegán,* or pourer of water on the road, of the natives of Sarman, which is a day's journey from Káshghar towards Tírak Dawan on the Khokand road. When Jahángír Khoja invaded Káshghar, the people of Sarman, who belong to the Kara taghlak tribe, shewed their loyalty to the Khátais by letting the water of the river on to the road so as to block the return passage of the enemy. *Khotan lek* (ass colt) is applied sarcastically to the inhabitants of Khotan; *Ghajak* to those of Aksu; and *Kúk Shatan,* or blue trowsers, to the people of Turfán. The Bukháris taunt the Káshgharis by saying, *Káshghari ashtan baghi bashkari, uzdarwazaden tashkari*: that is, the Káshgharis have no power over the strings of their trowsers.

The Kocháris are nicknamed *Kulla Kurk,* or having the tail cut off. The residents of Abresham Gar Muhalla of Káshghar have the following applied to them by way of jest: *Shilla den bughuz laid laghán hiz lik lar,* that is dressed in women's clothes and eunuch's.

The Káshgharís call the Khatáís *Tukbash*, or having a tail of hair like women. *Peshanikwik*, or narrow forehead, is the satirical designation applied to the people of Tukuzák in the Káshghar district. The characteristic lying of the natives of Beshkaram in the same district is expressed in the following, *viz.*:—*Besh karam lek den besh tah bar tel nek usteda teh bar.* There is also a saying current among the people, *viz.*, *shahr lik yazgha bassa eshkani ta namard dur yazlek shahr gab kassa uzni ta namard dur*, which means that when a townsman goes to the country he cannot recognize his own donkey; similarly when a countryman goes to a town, he cannot find himself.

The Dullan, the Kirghiz and the Kazzák are viewed by the townspeople with contempt. They are certainly rude and uncivilized.

An Account of Saríkúl.

This is a mountainous country, bounded on the south-west by Kotal Shighnán and Shindi to the bank of the river A'ktásh, which runs along the Pamír to the north-east. Its south-eastern boundary is defined by Taghdum Bash, Mangtagga, Dung Báshi, Rásgám, the Kunjad road, and the Karakuram Pass. On the east it borders on Chárláng Pasrabát to the Kushráb Pass and the Yárkand river; on the west on Kotal Alughrabal, the road passing along the Tagharma and the Alai desert; and on the north on Kotal Kirkawi, the Tagharma desert, the Yang Hisár road, Rang Kul, Aktala and Ighizyár.

Its territorial divisions are as follow, *viz.*, Tezn áf, Chashman Tagharma, Shindi, Baldu, Ujji, Tung, Kichek Tung, Barunsal, Pasrabát Chárling, Almalegh, Kushráb Bába Ján.

Tribes.—Tashkurghanech, Zepungech, Kichik, Tungech, Barungsalech, Pasrobatech, Charlingech, Almaligech, Babajanech, Kushrábech. The tribes are called after the places of their abode with the addition of the suffix *ech*, which signifies belonging to.

The Sarikúlís derive their ancestry from Zepung, a Tartar infidel, whose wife's name was Kalmákni. The stone fort, now in ruins, was built by him. There are to be seen here also the remains of a pagan temple for idol worship which had a high wooden turret. Before the introduction of Islám in these parts this country was Káfiristán, or the abode of infidels. About a hundred years ago, in the time of Muhtaram Beg, a descendant of Altun Beg Kalán, the founder of the Muhammadan Kingdom in Saríkúl, the Khatáis subdued the Khojas and took possession of the country. After the death of Muhtaram Beg his sons, Rahim Beg, Muzaffar Beg, Sultan Shah, Nádar Shah, Kuchkar Beg, Evaz Beg and Altún Beg Khurd, recovered their independence and held the reins of government successively from time to time. Altún Beg Khurd was succeeded by his son Nazar Beg. During the time of the latter's son and successor, Muhammad Beg, the Khatáis again invaded and occupied the country. Jahángir Khoja, who had taken possession of Yárkand, was made a prisoner and sent to China, while Muhammad Beg was appointed ruler of Sarikúl in subjection to the Chinese. Meanwhile an expedition was sent by Muhammad Ali Khan, the Khán of Khokand, under the command of I'shán Sadún, who, passing through the Alai desert, Alu-

rabat Karakúl, Kokyár, and Tagharma, which was then inhabited, came by five marches to Saríkúl, killed Muhammad Beg, and appointed one Kulchák, his own officer, to the government. About five years after, Kulchak was put to death, as also the Khan of Khokand himself and Núr Bái Sarkár, by Beglarbegi Ashghani, who restored the old dynasty of Altun Beg by placing one of his descendants, Mehram Beg, son of Kirghiz Beg, on the masnad. Mehram Beg died after a reign of three and a half years, and was succeeded by one of his kinsmen, Bábásh Beg, son of Kalam Beg, under the authority of the Chinese Government. Bábásh Beg remained ruler of Saríkúl for 25 years. In 1863, during the time of Turab, son of Evaz Khan II., the Tungánís raised the standard of revolt against the Khatáis in Alti Shahr; and Alaf Beg, the son of Bábásh Beg, became ruler of Saríkúl. However, after Muhammad Yákùb Beg, the Atálík, had established his authority in Yárkand and Káshghar, he summoned Alaf Beg to appear and pay homage to him; but as the latter failed to attend, he marched with a force against him to punish him for his disobedience. Alaf Beg fled to Khokand, and the Atálík, having made prisoners of the inhabitants of Tezhaf, Chashmán and Táshkurghání, brought them to Yang Hisár. He located them at a place one mile off called Parchayár, where he built houses for them and appointed a native of Andijan as Governor of the Fort of Táshkurghán. Among the prisoners there were eight women belonging to the ruling family of Saríkúl, including the wife and sister of Alaf Beg, his mother having killed herself by strangulation to escape falling into the hands of the conquerors. Many of the captives kept at Parchayár died from the effects of the climate within two years. Mir Hassan Sháh, Tájik of Khokand, was made Governor of Saríkúl, and in 1871 the surviving captives were permitted to return to their country, except Mir Hazár and Mirza Hakím, sons of Bábásh, who were sent towards A'ksu and Kochár. Mir Bábá, son of Muhammad Niáz, Arbáb, of Saríkúl, is still residing at Parchayár in the suburbs of Yang Hisár. Alaf Beg first resided at Wákhán and then removed to Shighnán. His sister was married to the brother of Yúsaf Ali Khan, the ruler of the latter place; but as on the death of her husband he married her again to Mardán Ali Khan, son of Miru Khan, this circumstance gave umbrage to the Governor, in consequence of which he (Alaf Beg) had to go back to Wákhán. Miru Khan also removed with his family to Rásgám. According to the latest news he is said to have died. It is not known where Alaf Khan is living now. A sister of his is married to Ghazanfar Khan, and the latter's three daughters are married to Mir Hazár, Alaf Beg and Mirza Hakím respectively. The Mírs and people of Saríkúl profess the *Shiah* creed, and are disciples of Agha Khan, of Bombay, now residing in Hazára.

Rivers of Saríkúl.—The streams issuing from Kotal Shindi and Shangán flow on to Saríkúl, where they fall into the river Teznáf, so called from a village of the same name situated on its bank. First, the current, descending from the Shindi Pass, is joined at Hak Sherak by three other channels coming out of different gorges; then receiving from the north-west the drainage of the Khan Yoli Pass, and at Chechaklek the waters of the Shangán Pass, it runs on to Saríkúl, where, as observed before, it gets united with the Teznáf. The combined stream then

enters the Mingtagga and Dungbáshi, or, as anciently called, Taghdumbáshi Passes, issuing from which it flows on in a south-easterly direction under the town of Saríkúl and mauza Teznáf into the Charling, Tung Karghaling, Uch and Kandári gorges under the fort of Mírbábásh; it receives the waters of Tung and Rásgám, and forms a junction with the main channel of the Yárkand river. This stream, rising in the mountains of Khapulang, Aktágh Baransa, and Karakuram, passes through Aktágh, Khapulang, Mir Káni, Egarsaldi, Bukhái Uldi, Kokat Aghzi Kashmir Julga, Sasakh Bulak, Kirghiz Jangle, Kulan Uldi and Kulan Arghir, joining the Teznáf at the fort of Mírbábásh. From here the great river, receiving in its course the waters of Langar Latif Shekh, Kotal Arib Elak, Uch Balda Urtang Kushráb, Chamma Sál, Káchún, Kara Tanták, debouches into the plains of Kuzadbal, Eshbash Utanchilak and Besh Kant; and thus irrigating the country of Yárkand, it runs east along the Marálbáshi border on to A'ksú and falls into the Lobnúr, or, as it is otherwise called, Koknúr Lake.

In the course of the inquiry into the sources of irrigation, the statements of the respectable zamindárs of the country and of the natives of Sarikúl and the adjoining district were recorded, and every possible precaution was taken to ensure accuracy.

List of Frontier Outposts established on the Passes bordering on Yárkand and Káshghar.

From Tibet ...	1.	Sanjú ...	the passes leading to Karghalik.
	2.	Kilián ...	
	3.	Yularík ...	
	4.	Kokyár ...	
From Kunjud, Sarikúl, and certain parts of Karakurm	5.	Chuglak or Little Karáwal	to the villages of Lumuk Sarai and Kachún.
	6.	Kushrab ...	
	7.	Yakka Arígh ...	to Kukrabat and Yárkand.
	8.	Chagman ...	
	9.	Terak Karawal ...	to Kosh Gunbaz.
	10.	Ighiz Yár	to Sugat, in Yang Hissár Division.
From the Pamír.	11.	Tibaz ...	to Yang Hisár.
From the Tagharma desert.	12.	Tarik Echek ...	to Shamla, in Yang Hisár.
	13.	Kampa ...	to village Egarsu.
	14.	Yudukbásh ...	to Tazghún.
From the Alai plateau.	15.	Táshmalik ...	to mauza Yafchan.
	16.	Opál ...	to mauza Talpuchuk.
From Khokand, Andiján, Osh and Takht-i-Sulaimán.	17.	Tírak Daván ...	to Sarman and Káshghar.

18. Chakmák, on the Russian border of Narin. ... to Artish.
19. Kalti Elák and Aksai ... to Besh Koram.
20. Badal Deván between Ushturfán and Aksá. ... to Yangábád and Faizábad.*

The old Khatái Fort in Káshghar called Gulbágh.—Situated to the west of Káshghar on the Andiján road, in the direction of Sarman, this palace was the site of a garden under the rule of the Khojas. It contained a palace, which was the residence of the Ai or Lunar and the Kun or Solar dynasties of these monarchs. In 1164 H .(1751 A. D.) the Khatáís built here a fort surrounded by a mud wall,† which in 1230 H. (1815 A. D.) was destroyed by Jahángír Khoja; but on the re-establishment of the Chinese rule in Káshghar, Ishak Wang, the Khátai Governor, who was a native of Kochár, raised a fortified city on its ruins, giving it the name of Yangi Shahr, which is now the residence of the Amír. There was a village here of the name of Karakir. With lands and houses, it was taken up by the Government for the building of the city, and another village, called Suzak, lying two and a half miles on the other side of the Kizil river, was given to the zamindárs by way of compensation. The Amír on his accession to sovereignty caused all the buildings erected on the Chinese model to be demolished, and the present form of the citadel may be described as follows :—

There are the following gateways through the wall, *viz.*, the Shahr Gate, the Katta Yán Gate, the Salám Gate, to the right of which are situated the royal store-house and kitchen, and to the left the stables, and close to it the attendants' quarters and the mosque. The Diwán Khána, or reception-hall, is approached through the fourth gate. It faces the treasury and is situated to the south-west of the royal harem. Within the enclosure of the palace there is a closed gate called Nachik, which opened on to the Yafchan road in the former time of the Chinese. Adjacent to this gate is the Jumma Masjid, where the Amír came to say his prayers on Fridays. Close to the Jumma Masjid is the Jallád Khána, "execution house," which was the place appointed for the execution of criminals. Opening on towards the Karasu road there was a gate called Kachichi in the former time of the Khatáís, but it was afterwards closed. The fort contains also the artillery lines and the magazine, and has quarters for certain classes of artizans, *viz.*, gunners, blacksmiths, klassies, sock-makers, tailors and postín-makers. It is built in the form of the Pleiades, and the surrounding wall is wide enough to afford passage for a mounted gun. The number of bastions,

* NOTE.—Besides these there is another frontier outpost in the same line beyond Sanju, *viz.*, Charaghtar, on the route to which are passed—

1. Goma.
2. Moju.
3. Khotan.
4. Ulji.
5. Kariya.

It is situated on the Lássa border.

† The ruins of the old mud wall are still to be seen.

their respective distances from one another, and the depth of the surrounding ditch may be ascertained from the papers embodying the results of the survey furnished by the Surveyor attached to the Mission.

Punishments inflicted on Criminals in the time of the late Amir.

If a person accused of heinous crime denied the offence imputed to him, he was carried to the Jallád Kháma in the fort, where he was stripped naked. A large iron vessel was then placed on a fire, and when the oil poured into it became burning hot, it was sprinkled on the unfortunate man with a broom so as to produce blisters, each to the size of a grain, on his body.

Other modes of torture resorted to were as follow:—The feet were pressed between two pieces of wood, as also the fingers, by introducing small sticks of reed between them; similarly the head was pressed on the sides by placing the hollowed bones of a goat on the temples, so as to cause the eyes to protrude. A cup, made of leavened dough, was placed on the head and filled with burning oil. The hands, the feet and the ears were nailed to a pillar. Blows were inflicted on the body with green twigs, as also with a club and a whip. The mouth, after being filled with a mixture of tobacco and lime, was closed and tied; the contents could neither be received into the stomach nor discharged, and a feeling of suffocation was produced. The hands and feet being tied together, and a wooden bar introduced between them, the body was rolled up and the head made to pass through to the other side. The feet were inserted and fastened in huge logs of wood. These various kinds of torture are called *kin*, and on the confession or denial of the accused after he had undergone the aforementioned mode or modes of trial, a sentence according to the nature of the crime was pronounced on him. Rebellion against the State, embezzlement and dacoity were punished with death, which was inflicted with the knife. Capital punishment was also awarded in cases of adultery and aggravated theft, and the culprits were executed either by hanging or shooting. For ordinary theft the hands were cut off. A man who had suffered this penalty came with the severed hand in February 1874 to the dispensary opened at the quarters of the British Embassy. The nose and the ears were also cut off for ordinary crimes coming under the category of heinous offences.

Slavery.

In the dominions of Káshghar slaves of both sexes belonging to the *Shiah* sections of Kalmák, Badakshán and Saríkúl were bought and sold in the market. I inspected and obtained copies of the registered deeds of conveyance lodged in the Kázi's office at Yárkand, Yang Hissár and Kashghar. Some female slaves were purchased at Yárkand and brought by Sayad Yákúb Khan, the Envoy, on his first and second missions to India. There were two such slaves with him when he came to this country.

I submitted in 1875 a report on the slave trade carried on in Káshghar, Yásin, Hunza and Yárkand. A translation of it was prepared in English and given to Sir Douglas Forsyth.

LOSS OF LIFE SUSTAINED IN THE COURSE OF THE MISSION.

Although the Embassy set out on its journey in three separate divisions, it arrived, with the blessing of God, in perfect safety at Yárkand, with the exception of certain casualties among the beasts of burden.* Everything passed on smoothly during its stay at Yárkand and Káshghar; but after the conclusion of the treaty with the Amír, the British Envoy went out on a shooting excursion to Artish, when unfortunately his pistol, which was loaded for game, went off by accident and hit one of the orderly sowárs named Názir. However, the wound did not prove to be serious. The sowár was treated with great kindness, and he came back safe and sound to his own country. Dr. Stoliczka, the Geologist, was taken ill at the Changchimmo Pass on the road to Yárkand, but remained quite healthy during his tours of scientific exploration in the country. In the return journey on 18th June, the party under the command of Colonel Gordon reached Baránsa, at the foot of the Karakuram range, and next day arrived at Murghi. Here Dr. Stoliczka went up a high mountain to examine the red stone, and was again taken ill. A halt was made in consequence, and at 2 P. M. the learned Geologist breathed his last. He was treated by Asmat Ali, Native Doctor. On 23rd June the body was conveyed to Ladákh, where, after examination by Dr. Bellew, it was laid in the grave. There blows a wind along the heights of Karakuram range in Tibet which is called *I's* by the Turks, *Natsoh* by the Bhot Buchists, *Hush* by the natives of Baltistan, *Totak* by the Tájiks of Pámír, *Zíkunnafs* by the Arabs, and *Damgiri* by the inhabitants of Persia and Kashmir. At a height of from 14,000 to 16,000 feet above the level of the sea it produces a distressing sensation in man, but acts more powerfully on horses. It is impossible there to go on foot. A feeling of irritation is felt in the lungs and stomach, which is accompanied by a severe headache and palpitation of the heart. The soothing influence of sleep is sought in vain, and the mind gets into a state of dulness bordering on insensibility. The evil is aggravated by a swelling of the face and the eyes and the oozing of blood from the nose. It was supposed that such of the party as were of slender constitutions would not outlive the suffocating influence of the air, but none of the evil consequences, which we had anticipated, happened. I had several opportunities of crossing this and the Pámír Pass, during which I adopted the following method of protection from the disease, having learnt it from some old travellers of Pámír and Tibet, *viz.*, taking the Pesháwar snuff; keeping in the mouth either raw onions saturated with vinegar, or the damson fruit or a lump of cheese; total abstinence from grease, eating with bread boiled meat seasoned with salt and pepper, and sleeping with the head raised half a yard above the level of the remaining part of the body. This system of diet and treatment proved completely efficacious, and enabled me to enjoy perfect immunity from the disease. Besides the above I used also to take dried apricots of sourish taste, and bitter tea without milk or sugar in the place of water.

Little or no effect of the air is felt in the tenanted villages and forts of Tibet, but it becomes peculiarly distressing in the uninhabited

* These occurred at Kotal Sanju through the mismanagement of the official in charge of carriage arrangements.

portions of the country, from which it may be inferred that hard-breathing is produced by the lightiness of the atmosphere.

Mode of levying Taxes.

There is no truth in the fact commonly believed that the Amír levied taxes on the people according to the law of the *Shariat*. The law existed only in name, as practically the demands of the State exceeded the limits sanctioned by it. The rate of Government revenue was fixed in the proportion of 3 to 10 on the gross produce, including grain and fodder. Besides this, grass and fruit were taken without payment, and a málguzár showed to me 50 writs of demand according to which he had supplied the things wanted in excess of the fixed revenue.

Crops taxed by measurement.—Lucerne grass, melons, water-melons, cucumbers, carrots, onions, turnips, radish, *bádanján* (the solanum pomeferum), garlic, Indian hemp, vegetable herbs, álu Hérati (a kind of plum), red pepper, pumpkin, torai, aniseed, ajwain, poppy, tobacco, and roots.

Also fruits,—grapes, pomegranate, pears, *gilas* (a kind of plum), walnuts, apples, figs, *sanjad* (a kind of plum), damson, *alúcha* (a kind of plum), almonds, jujube, medicinal flowers, timber trees, such as the white poplar, plane tree and *taghrak*.*

The rate was levied at from 7 to 15 tangas per tanab † = 120 yards square. Cotton ‡ was taxed a little more than 3 per cent., but the clothes of the Amír and his officials were quilted for nothing.

Tax on cattle.—Out of every hundred goats, horses, camels, donkeys, cows and yaks three or even four were taken by the State.

Tax on estates left by deceased persons.—§ On the death of a subject of Káshghar or a Muhammadan traveller, a list was prepared of the property left by him, and 2½ per cent. were taken by the Amír on the balance that might remain after paying the funeral expenses.

Fees on registration of deeds.—Five per cent. or even more.

Royalty on Mines.

One-fifth of all the mineral produce went to the State, with the exception of gold, of which the portion was one-third. Gold mines were also

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*A large cluster of grapes weighs one English seer. Grape juice is extracted and vinegar and fermented liquor are made of it. There are six kinds of grapes, *viz.* Huseni Chúz Munakka, Kizil Angúr, Kara Angúr, Mavizi.

Two pomegranates generally weigh one English seer, as also 6 peaches and 40 figs.

Lucerne once sown is cut thrice.

† 1 Tunáb = 40 kulách.

1 Kulách = the length from one middle finger to the other with the arms and hands stretched in the same line.

‡ Sown in March and gathered in September.

§ This as regards British subjects was perhaps against the provisions of clause 11 of the Treaty, or it may be that the collections were expended on municipal works, as alluded to in the latter part of clause 4.

‖ In realizing the zakat, *viz.* 2½ per cent. on the products of art, exactions were generally practised by the executive officials.

worked as Government monopoly by paid labour, the persons of workers being searched in the evening. To the east of these mines, and about ten days' journey from Khotan, new mines were discovered at Nea, Nesa and Kippa, which promised to yield a larger quantity. The export of gold-dust from Turkistán was stopped, it being the object of the Amír that no gold should pass out of his territory without being stamped, and that if attempted to be conveyed in mass it should be confiscated. The introduction of gold coinage as a medium of exchange would facilitate the operations of trade, while at the same time it would be a source of additional income to the royal treasury.

About 200 huts of workers were located at the mouth of the cave where gold-diggings were carried on. The work was done by candle-light. The ore, consisting of sand and earth impregnated with gold, was brought to the river, where it was gradually washed off, leaving the settled particles of the metal behind. Each particle is generally about the size of a grain of *múng*, but occasionally larger ones are also met with to the weight of a *masha*. A labourer can turn out from one-fourth to half a *miskal* in a day; sometimes he can get nothing at all. In Yárkand gold is prized at thirteen times the value of silver; in India at sixteen or even seventeen times. Unfortunately we did not go to Khotan, or complete information about the workings of the mines there would have been obtained.*

Other Minerals.

Copper,—is produced at Khushráb and Sanju in the division of Yárkand and at Bai, Seram, Sáibágh, Akgunbaz in the division of A'ksú. The ore taken out of the mine consists of stone impregnated with copper. It is put in a sieve-like vessel made of clay; and by the application of heat the metal runs down through the holes, and is completely separated from the stony matter. It is to be regretted that an opportunity did not occur to visit Aksu, where this rude process of smelting the ore would have been witnessed.

Lead,—is found at Chammasal and Khushráb in Yárkand, and at Sái Bagh in A'ksú; also in the Minggol valley, nine farsakhs to the west of Kàshghar. The ore is smelted as above.

Iron,—is produced in the southern line of the Kozle, Tamla and Kiziltágh range on the route to Yang Hissár and Yárkand. The ore is

* Note—The coin current in the Khanates was passed also in Turkistán, but only to a small extent, owing to its high value. The stamped ingots of silver, called Kurs, were common, but the late Amír commenced breaking them, issuing in their stead gold coin called tila, value Rs. 4-8, and silver coin called tanga, value 3½ or 4 annas. These coins of small value, while more useful as a medium of exchange, contain some alloy of copper to make them more durable, and the difference thus caused in their intrinsic value was appropriated by the Amir as a profit to the State; the cost of coining being covered by the duty levied on the coinage of money. The nomadic tribes of Kirghiz and Kazzáks who live on flesh and milk, and exchange for the things they want their sheep and goats, will be benefited by the introduction of the small coins.

In ancient times lumps of silver were used as money in Jerusalem. Abraham had to pay only these as price for the piece of burial ground which he purchased. Among the Greeks and Romans brass and iron were at first used as money. But as they became civilized they introduced the precious metals for purposes of coinage. The old brass coins of India, China, Balkh and Bukhára are still to be seen.

pounded and thrown into the furnace; a brick of 80 jings* of pure iron being separated from 250 jings of crude metal, and sold for twenty to twenty-five tangas in the market.

Sal ammoniac,—Is found at Kochár and the surrounding country. It is purified by boiling; one chárack=4 jings being sold for 5 tangas.

Sulphur,—is produced at Sanju in Yákand and Khotan, also at Upal and Táshmalik in Káshghar, and is purified by ghi (clarified butter): rate 10 tangas a chárack.

Alum,—In the same way as sal amoniac.

Gypsum,—is found in Artish and the Khushráb Pass, and used as a cement in buildings.

Salt,—Produced in Kingkol, Kiziltágh, and many other places.

Saltpetre,—is found in the earth from Tupluc to Sighán, from Khotan to the tomb of A'fák Khoja; also in the Khan Arigh desert south-west of Yang Hisár, at Zunglung in Karghalik, and many other places; is purified by being mixed with water and dried in the sun or by being boiled in pans.

Coal,—is found in the sandy desert of Khotan, and in the plains of Chádarkúl, extending to A'ksái and Kákshal in Russian territory.

Samples of minerals sent to the Embassy quarters for inspection by Sayad Yákúb Khan, Tora, to whom the results of the geological examination made were communicated.

Hajarunnahás (copper stone). This sample of stone is composed of sulphur, copper and iron, and is known to English geologists under the name of copperpyrites.

The examination shows that it contains 30 per cent. of copper, 35 of iron, and the same amount of sulphur. The iron ingredient is more than has been found in other species of the stone. On the whole, it is a good ore, and has less of foreign matter than others of its kind that have come under observation. The flint portion of it will facilitate the smelting of the ore. It contains also small proportions of alum, mica and magnetic iron; the whole about 20 per cent. Accordingly out of 100 seers of dry ore, 23 seers of pure copper will be extracted, provided the process of smelting is not defective.

Hajarunnár coal.—On examination this mineral appears to contain 13 per cent. of ashes, 41 per cent. of water and smoke, and the remaining 47 of pure burning material. It is superior to the average kind of coal found in India, inasmuch as it contains less ashes, and may also be used in the manufacture of gas, which has been introduced for illuminating purposes generally in Bombay and Calcutta.

Hajarulramal (copper ore).—This sample appears to contain very little of copper, not even 2½ parts in a 100. The ore is therefore useless, but one of better quality may perhaps be found in the same locality.

Hajarulrassás (lead).—Is an excellent ore, containing 75 per cent. of pure metal, and also certain indications of silver and sulphur.

* 1 Jing=10 Chittáuks.

These samples have been examined by Dr. Stoliczka, who is a geologist, and he says that they are small pieces, but that if larger ones were sent a complete examination could be made. He is also of opinion that the nature of the rocks could be still more satisfactorily ascertained by a view of the spot. No notice was, however, taken of these suggestions.

Paper Manufacture.

At Khotan and Goma paper is manufactured from the bark of mulberry tree peeled off from branches. It is pounded and boiled with sajji (barilla), and a spoonful of the pulp so prepared is put on a cotton sieve which is dipped and shaken in water. It is then taken out, and after the water runs through, the material left spread out on the surface forms a sheet of paper, which on becoming consistent is taken out and dried. Each manufacturer has from 100 to 200 cotton sieves, and pays 2½ per cent. as duty to the Government on the sale of his produce.

Carpet Manufacture.

Carpets are largely manufactured at Khotan—those of superior quality being made of silk. The varieties are—first, *zelcha* or large carpets for floor with mixture of wool and cotton, the material inserted in the ground-work being wool or in special articles *pasham* of various colours to suit the design; second, *charoza*, on which fifteen can sit conveniently in company; and third, *mehroza*, which affords accommodation for one person if lying down, and for two if sitting. These carpets are used also for making saddle-bags and covers.

Carpet manufacture is carried on also at Yárkand, but not so extensively as at Khotan. Its trade extends from Khokand, Bukhára and the Russian possessions of Central Asia to Badakhshán, Tibet and India; but the carpets of Eastern Turkistan are inferior to those of Khorasán and Persia. India is not much in want of these articles of foreign produce, as improved patterns are turned out from time to time in her jail manufactories, as also in the private manufactories of Mooltan. Turkey carpets are of the same pattern as those of Khorasán.

Namdas (felts).—These are of five kinds, *viz.*, first, the superior textures intended or ordered for the wealthy and made of *pasham*; second, *namdas* for floor; third, those resembling *charoza* carpets; fourth, for beddings; and fifth, those coarse stuffs which are used for binding loads and making pads and coverings for horses and donkeys. Although *namdas* are made at Yárkand, Káshghar, Yang Hissár and other towns of Alti Shahr, yet they are all inferior to those manufactured at Khotan, which are, however, surpassed by the superior granular *namdas* of Kokyár. The patterns are wrought in various colours, from the plain *namda* to the flowery stuff. They are conveyed for traffic to Russia, Khokand, Bukhára, Badakhshán and Tibet, to the borders of the Himalaya range north of the Punjab, and are highly valued by the inhabitants of cold regions.

Woolen carpets are made at Khotan, and several localities of the Kirghiz, and conveyed for merchandize to Khokand, Badakhshán, and the abodes of Kirghiz Kazzáks. They are very useful, and find a

market in cold countries in the neighbourhood. Sacks, saddle-bags, pads and coverings for horses and donkeys are made of them, as also cordage and nawár of different colours used by the Kirghiz and Kazzáks in making their movable tents or huts. These wandering tribes cover the tents by namdas of their own make, which are very thick and smooth and impervious to frost and wind.

Cotton Manufacture.

As regards cotton manufacture Khotan holds a most prominent place in Eastern Turkistán; next to it stands Khán Arígh in Káshghar, but cotton is grown extensively in the whole country.

It is largely imported from the interior into Khotan and sometimes into Khán Arígh. During the cotton famine caused by the war in America, it was abundantly exported by Russian traders, and is still occasionally exported by them. The cotton of Khotan is conveyed to Almati, Táshkhand, Khokand, Badakhshán, Tibet and Ladákh, as also to the neighbouring countries inhabited by the Kirghiz and Kazzáks.

In both Eastern and Western Turkistán cotton has always been a staple produce, and in ancient times it formed here, as well as in Balkh, the chief article of commerce.

Several kinds of cotton are produced in the country. One is called *Chakma,* the like of which was once produced at Ráhon, in the Jullundur Doáb, under the name of *gháti,* about 12 or 14 *girahs* in breadth. English longcloth (sheeting) may be used in substitution for it. Another called *gárah* is a coarse cloth for poor people *Dosúti darrís,* saddle-bags, and ropes are also made and sold.

Elácha is a kind of striped cloth, either pure cotton or a mixture of silk and cotton, the stripes being little more than a finger distant from each other. It is of various colours, and is used for making long garments and trowsers. Lungís, pagrís and waist-bands are also made of it. An imitation of Bukhári Elácha, called Elácha Salái Khat and Elácha Bahá-ud-dín is produced in several cities of Eastern Turkistán. Students and white beards use it in making garments.

Adras is an imitation of cloth of that name produced in Bukhára and Khokand. It is made at Káshghar, Yárkand and Khotan, and is of various colours, such as red, yellow, bluish and grey. There is always a large demand for it, as it is commonly used in making cushions, pillows and quilts. Adras of superior quality is imported from Bukhára and Khokand. It is of mixed texture, containing cotton and silk.

Beksab is either pure silk or mixed with cotton. The superior kind is imported from Bukhára and Khokand, but the common sort is produced at Káshghar, Yárkand and Khotan. Long garments, quilts, cushions and pillows are made of it. Wealthy people use it in making large quilted flooring for halls.

Abra.—This is a kind of coarse chintz used for making quilts and cushions. It is printed with flowery patterns in red colour, and is in universal use among the common people. Dastarkhwáns (dinner cloths) are also made of it.

Colours of cotton.—These resemble the colours of raisins, cinnamon, snuff, geru or ochre, indigo, rust, antimony, dust and the dove, and are commonly used, especially for *chakma*. The light green, resembling the colour of verdigris, is chiefly used for tents and pardahs. It is waterproof and durable.

Sericulture.—In Modern Turkistán many legends are related as to the origin of silk. It is stated by Turkish historians that Chin (China), the son of Japhet, the son of Noah, was the first to draw silk from the silk worm; that he also invented the arts of painting, weaving, &c., and that he introduced these arts into the country, which was called after his name. In the course of this journey I met some Khatáís and Kalmáks, who used the word Sín for China. The same term is employed by the Arabians, but with slight difference of spelling. The Hindus call the country Thein. There is a town beyond the Chinese wall by the south which is called Síni. Here trade transactions are carried on by barter. To the north of Andiján, in Farghana, there is a tract of moist land 1,000 tunábs square, which is named Sír,* and is the source of numerous streams. These in their course are joined by the waters of the Balortágh and Kitman Tippa range and the Narin river, the united stream forming what is called the Sír Darya. The words Chin, Sín, Thein, Síni and Sír bear affinity to one another, and also to the different names given to silk in those quarters. The Chinese call it *Si*, the Khatái Tartars, *Sir*, and the Kalmáks *Sin San*, which all indicate a common origin. In Persian it is called *Abresham*; in Hindi *Pat*; in Syria *Sataria*; in Turkish of Central Asia *Ipák*; and in Arabic, *Harír*. The worms are called Kirm, Píla, Kiz and Izakri Kirt. All historians are agreed that silk originated in China. A legend is still current in Central Asia that Túr, the son of Faredún, obtained the worm from China, and having first introduced it into Khotan, spread it over the other countries of the world. Some assert that silkworms were originally brought in Central Asia as part of the dowery of a Chinese princess who was married to a prince of Parthia, while others allege that they were first imported from China by Alexander the Great. It is related by some historians that about thirteen centuries back, when the Romans were rich and given to luxuries, they were fond of wearing silk; but, as it had to be imported from other countries, the Emperor of Rome sent two emissaries to China, who brought the worms from there in a bamboo tube; they were then propagated in Italy, which has now become remarkable for the production of silk. The ignorant Muhammadans of Yárkand believe that the silk-worm and the leech have been bred from the worms which were produced from the person of Job. They regard him therefore as the patron saint of sericulture, and invoke his aid when commencing work in that line, distributing sweetmeats in his name. Silk is abundantly produced in the country, but owing to the rude and defective process of reeling, the silk of Khotan is coarse and rough, and consequently less prized than that of Khokand and Bukhára. However, Khotan is a very old city, and has always been a great emporium of trade between the Chinese border and Bactria and India.

* So called from a tributary stream issuing from the Balortágh mountains.

It is stated by a Turkish historian that Balortágh is a highly blessed mountain, having at its base to the south-west the inhabited cities of Osh, Andiján and Takht-i-Sulemán, in Farghána, and to the south-east, Káshghar, Mangyol, Upál and Táshmalik. Andiján was the seat of government. It is a very ancient city, and was built by Aghor Khan. Uzgand and Kuba are the minor towns. On mount Balortágh there are still to be seen the stone minarets which were erected by Behrám Ghor to mark the boundary between Persia and Sythia. There issues from this mountain a stream which, watering the fort of Andiján, joins the waters of the moist tract or Hazár Tunáb already alluded to, which are collectively called the Sír.

Osh is situated to the south-east of Andiján. It is a sacred town, containing the mausoleum of Asaf, the son of Berkhaira, who was minister to King Soloman, the prophet. In the east of Andiján lies the mausoleum of the Prophet Jonah; while in mauza Suzak is situated the shrine of Job. There are two contiguous springs here, one of which is very hot and the other cold. In the south-west, on a peak of the same mountain, was placed the image of a white horse carved of stone. The peak fell down during a severe earthquake which occurred in Farghána in 1238 H (1822 A.D.), and beneath it was found engraved on stone a picture of the same horse, which is still to be seen there. Half a farsakh below the picture there is on the same mountain a place called Chehl Satún (forty pillars), where the ascent is very difficult, especially to a stranger. In two places ladders, each with forty steps, are put up there, but they are used for climbing only by the initiated.

The following translation of a Turkish passage is quoted in his book by Mulla Evaz Attár, of Farghána :—

"On ascending the mountain we come to a place which looks like a great hall. It is all excavated out of one block of stone, and contains forty pillars. Of these twenty seem to be built invertedly from the top downwards, all except one reaching the ground. The remaining twenty appear to stand on the ground and, except one, to support the ceiling. The age of this wonderful sculpture is not known, but it is asserted by some that the hall was made by the order of King Soloman, and hence called Takht-i-Solemán or Soloman's throne. Of this, however, there is no proof. Beneath the forty pillars there is a long subterraneous cave, which it is extremely difficult to enter without the help of light. It is the abode of a species of large bird called Murghi Masih, and it contains the statue of a camel. A small stream running through debouches into a plain, beyond which it is said there is a mine of silver. Many other wonders are to be seen in connection with Andiján. It was a rendezvous for caravans from Persia, Sythia, Turkey, India, &c., destined for China, which they reached in six months by the Khotan route. These caravans were conducted by wealthy Mughals, Tartars and Ighors, without whose assistance the journey to Khotan and China was never undertaken. The return traffic consisted of Chinese goods and silk."

From this also it is evident that sericulture was introduced from China into Khotan, from which it was spread over the other countries

of Asia and Europe. Moreover, 130 B. C., Khotan was peopled by Hindu Budhists, who paid tribute to China,—a fact which may also indicate an early relation between the two countries. In 140 B.C., the Chinese subdued Sogdiana and Bactria; in 380 B.C. the Hindu neighbours of the Bactrians, about one or two thousand men, wandered in the golden jungles (the desert of Gobi), and returned home after five years. The epithet *golden* was applied to the desert because it was supposed that through it lay the way to wealth, *viz.*, to China, which was believed to be the home of wealth. We have this on the authority of Ctesias, an historian of Greece. About five centuries at least before Ptolemy, trade was carried on between India and China. This author flourished between 70 and 150 A. D. At all events the art of sericulture is of Chinese origin and was introduced subsequently into the great countries of Asia and Europe.

The Mughals held the foremost rank in commercial relations with China; next stood the Hindus, then the Parthians, then the Arabs, and lastly the Romans, who introduced the culture of silk-worms into Italy.

The Khotan silk is of four kinds; that of the first quality is called Teh Pila,* and, as regards excellence, can bear comparison with the silk of Andiján. The merchants of the latter place export it to Khokand, where it is sold at 8 tilas per chárik.† The second quality sells at 3, the third at 2, and the fourth at one tila per chárik.

There are the following silk manufactories in Central Asia :—

Wardánzai, Ghajdwán, Waháb Kand, Zandna, Rámtan, Karakúl, Laklaka, Khoja Jahán, Khatarchi, Karmína Jándár, the Mazár Sharíf, or shrine of Hazrat Bahá-ud-din Nakashband, Azízábad, Katta Kurghán, Kila Dabús, Samarkand, Urgut, Baghcha Kalán, Shahrkitáb, Yakkabágh.

On river banks.

Nerzam, Ustau, Harákh, Kirki, Eljik, Chárjú.

In Bukhára and Khokand.

Táshkand, Khokand, Marghlan, Andiján, Namangán, Khujand, Orátippa, Korama, &c.

In Afghanistan.

Herát, Khorásán, Akhcha, Shibarghán, Andkhu, Balkh, Mazár Sharíf, Khulam, Haibak, Badakhshán, Ghori, Kunduz, Baklán, Kabul, Ningarhár.

In British India.

In Punjab.—Gujránwála, Gurdáspur, Amritsar, Kashmir.

In Bengal.—Rámpur Bholia, Kamar Kháli, Jangípur, Málda, Cossimbazar, and others which are very flourishing.

Silk Dariái is a white silk fabric made in Khotan. It is not colored, as at Bukhára, Khokand and Lahore; is very rough and very cheap, selling at from five tangas to ten tangas a piece. It is not suited for Indian trade.

* If brought to the Amritsar market, this silk will be appreciated.

† One chárík=4 jings.

Mashru.—There are large manufactories of it at Khotan, where it is abundantly produced. It is in common use for making garments, quilts, cushions and pillows. Half the thread is coloured blue or grey and the remaining half yellow or red. The material used is shining, and, although the cloth is conveyed for trade to surrounding countries, it is not suited to the markets of India.

Sháhí.—This silk is peculiar to Bukhára and Khokand, and is in demand everywhere. The Kanavez (a mixed colour silk) of Bukhára is also prized in Eastern Turkistán.

Khokandi goods imported into Káshghar and consumed in Alti Shahr (as stated by the officials of Zakat Khána, Káshghár).*

Silk Sháhi, embroidered; silk Sháhi, plain; silk Sháhi, flowery, yellow and green; Adras, mixed, black and white; silk Adras; Beksab, red, green, yellow, &c.; Elácha; cotton of all kinds; Elácha, mixed; Dariái, yellow Marghiláni; silk handkerchiefs; embroidered handkerchiefs; caps, cases for tooth-picks, silk and leather; Kattacha; Oratippa knives, with cases; Khojand knives, with cases; Khokand knives, with cases; hatchets, large and small; saws, small; chains for doors; reeled silk; iron; pistachio nuts; almonds; raisins and dried grapes; apricots; silk sieves, neck-cloths; tobacco-stoppers; horse equipage; Lajward (lapis lazuli); Zangár (verdigris); orpiment; sulphite of mercury; ink; paper; superior horses; country muslin; chintz; mirrors; pens; pen-cases; tobacco; lac-dye; whet stones; wax; coined gold.

These goods are imported by two routes, *viz.*—

By the Narin route, value 6,581 tilas, or Rs. 32,905.

By the Tirak Dawán route, value 30,294 tilas, or Rs. 1,51,472-8-0.

In 1873 Khokand supplied goods to Káshghar, value 36,875 tilas=Rs. 1,84,377-8-0.

Káshghar to Khokand as follows:—

Cotton, charas, alum, raw silk, namdas, lamb-skins, fox-skins, sable-skins and carpets, value 27,460 tilas=Rs. 1,37,300. Balance in favor of Káshghar, Rs. 47,077.

Russia to Káshghar.

Piece-goods, sugar, broad-cloth of kinds, velvet, satin, long-cloth muslin, steel, iron, pig-iron, Russian leather, handkerchiefs, Turkey red tin boxes, compound medicines, honey, brass vessels, haberdashery, tea of sorts, porcelain.

Samples of these goods were purchased by the Embassy. They are imported into Káshghar by six routes, as per following statistics of value obtained from the Zakát Khána or customs-house:—

By Tírak Dawán, Khokand—tilas 66,540 =Rs. 3,32,700.

„ Narin—tilas 50,041=Rs. 2,50,205.

* In universal demand. India is yet unable to supply these goods.

By Almati—tilas 56,018=Rs. 2,80,093-12-0.
„ Isighkúl—tilas 11,187=Rs. 55,937-8-0.
„ Kulja, only gold, silver and goats—tilas 9,914=Rs. 49,570.
„ Badakhshán from Khotan—Tilas 1,850=Rs. 9,250.
Total tilas 1,95,551=Rs. 9,77,756.

Káshghar to Russia.

Coarse cloth worn by Kazzáks, chakma, charas, felts, carpets, cotton, mashru, socks, lamb-skins, raw silk, fox-skins.

These were exported by Russian traders by four routes as follows :—

By Kulja—tilas 16,000=Rs. 80,000,
„ Isighkúl—tilas 24,600=Rs. 1,23,000,
„ Almatí—tilas 65,000=Rs. 3,25,000,
„ Narin—tilas 9,040=Rs. 45,200,
Total tilas 1,14,640=Rs. 5,73,200,
Also coin and bullion—Rs. 4,04,556,

which shows that Russia largely draws away Chinese Kurs or ingots of silver and Khotan gold. Probably the statistics were not exaggerated by the Collector of Customs, by whom they were supplied.

Goods exported from India to Yárkand and its Dependencies.

English goods.—Long-cloth, superior and inferior muslin, chintz, tawar, jámdáni, kámdáni, linen cloth, dimity, sheeting, Turkey red, flowered chintz, broad-cloth, jean, nawrang, percussion caps, fire-arms.

Indian goods.—Indigo, pepper, long-pepper, ginger, tea, cardamoms, halela (fruits of the Myrabolan or citron tree), senna, cinnamon, cloves, narkchui, conserves of sorts, compound medicines, sugar, red leather, lungis, brocades of middle quality, otter skins, turmeric, haberdashery, religious and other books, opium.

Value of total traffic as above in 1873 :—

By Khokand—tilas 167=Rs. 837-8.
„ the Pamir—tilas 15,030=Rs. 75,150.
„ Ladákh—tilas 28,632=Rs. 1,43,162-8.
Total tilas 43,830=Rs. 2,19,150.

Yárkand to India.

Charas, pashm Turfáni, raw silk, jade, rhubarb, sheep-skins, mashrú, carpets, felts, gold dust, coined gold, Kurs, horses, mashrú and namdas, are generally disposed of and consumed in Tibet still. The goods finding their way to India proper, are charas, jade, silk, mamiran, shirkhist (manna), rhubarb, carpets, horses, gold and silver dust. According to the statements of customs officials, the average value of traffic annually exported from Yárkand to Tibet appeared to be Tilas 17,984=Rs. 89,920. This does not include the value of precious metals and gold coin, which probably would not be less than Rs. 12,500, and might be more, considering that the gold which it secretly exported does

not appear in the accounts. The aggregate value of Yárkandi goods exported to British territory amounts to Rs. 2,14,920. It has not been ascertained what quantity of these goods finds its way to Jammu and Kashmir.

The causes of the development of Russian trade in Eastern Turkistán need not be explained. Russian goods are appreciated by the people, and the caravan route which is frequented at all seasons by Russian traders is not so difficult as that of Tibet. Chinese merchants have also opened commercial communication with Almati and Kulja. The Khíva compaign proved no impediment to Russian trade; it has developed considerably since the conclusion of the treaty between Russia and Káshghar.

Internal trade in Alti Shahr.

Khotan goods imported for consumption into Yárkánd—Mashrú, daríai, carpets of kinds, namdas of sorts, paper, ink, silk, raisins, grape juice, cotton.

The following goods are exported from Yárkand to Khotan:--Cotton, pots, socks, rice, spades, yámboos. Annual value Tilas 35,670=Rs. 1,78,350.

From Yárkand to Yang Hissár and Káshghar:—Mashrú, daríai, carpets of sorts, namdas, paper, silk, raisins, ink. Total annual value, Tilas 24,405=Rs. 1,22,025.

From Yang Hissár and Káshghar:—Pashm, charas, cotton, iron. Value Tilas 16,000=Rs. 80,000.

Trade between Yárkand and A'ksú:—Cotton, chakma, socks, lungi, elácha. Value Tilas 2,160=Rs. 10,800.

These goods are exported from Yárkand to A'ksu and Kochár, the return traffic consisting of copper, alum, sa lammoniac, turanjbín (manna). Value Tilas 5,040=Rs. 25,200.

Trade between Khotan and Aksu.

From Khotan to A'ksú:—Cotton, mashrú and paper. Value Tilas 9,150=Rs. 45,750.

From A'ksú to Khotan:—Copper, alum, sa lammoniac, turanjbín. Value Tilas 322=Rs. 11,612-8.

Between A'ksu and Yárkand.

From A'ksú to Yárkand:—Copper, alum, sa lammoniac, pots, turanjbin. Value Tilas 1,628=Rs. 8,140.

From Yárkand to A'ksú:—Cotton, chakma, socks. Value Tilas 7,600=Rs. 38,000.

Yárkand and Badakshán.

From Yárkand to Badakshán:—Cotton, charas, silk. Value Tilas 3,800=Rs. 19,000.

From Badakshán to Yárkand:—Almonds, pistachio nuts, cumin seed, lamb-skins and horses. Value Tilas 3,965=Rs. 19,825.

Trade between Bukhára and Káshghar by the Badakshán route.

Only Beksab and silk sháhi (annual value Tilas 1,790=Rs. 8,950) are exported by the Badakshán route from Bukhára to Káshghar. No return traffic is brought by the same route, but Yárkandi and Káshghari goods are exported by the Khokand road.

In the territories of Yárkand and Káshghar the extent and value of land is computed according to the number of canals by which it is irrigated.

Each canal has villages situated on it.

There are four canals in Yang Hissár. First—Tibaz, on which are situated Kampa, Agrosú, Yangach Arígh, A'tam Chágri, Salp, Ucha, Láí Bolák, Karábásh, Mangshín, Khoja Arigh, Tati, Sogat, Damshún, Mumulúk Yangiyir, Náobáshi, Sítla, Kunásák, Kazán Chalik, Táchaluk, Terak Chak, Ghisúna, Sighán. Second—Sailik, on which there are the following villages;—Chúlyang Arígh, Lumpa, Tughar Ughi, Kushma, Tatiwagh, Sáilik, Chághrí, Uzma, Altunchi, Kunásák, Jaiterak Chamla, Karakutki, Elásh, Chaták Yurashki Yanták, Karomuk, Sera mah, Uját, Tuzákchi Altunluk, Chikti Terak. Third—the Shahnáz, having thereon Egzyár Yangiyár, Pálus, Tegan, Tughchi, Jai, Kalpuchun, Kalpan, Tupluk, Kush Gunbaz, Kudak, Chamlun, Kizli. Fourth—the Beshkent, on which there are Yang Ustang, Izmu-dun, Sughluk, Dolán, Chokhi, Pámuk, Tungluk, Sunalik, Arel, Yangábád, Inj, Arab, Pasin, Karayár Tupchák, Kosán Boí, Taghácharígh.

Formerly Parach Ustung (canal) also belonged to Yang Hissár, but since the death of Saddík Beg it has been attached to Káshghar. The following villages are irrigated by it, *viz.*, Bárin, Aktchi, Ilgan, Sáibágh Yátang, Churik Palál, Yimak Arpa, Chungbásh, Aktúr, Bori Khatái, Parách, Chárbágh, Jamál Terak, Yakchan.

Mankat is twenty farsakhs from Karghalik to the north-east. It belongs to Marálbáshi, and has the following villages:—Taskma, Chamghuluk, Láikálik. Aktegan, Yulka.

On 21st May 1874, when the camp of the Embassy was at Karghalik, the following list of villages was obtained from the local Governor:—

On Shut Ustang (Canal)—Dohar, Urda Bághi, Soik, Chársúmuk, Arish, Karayulghún, Yaghachi, Yatímlakam, Chársú Masjid, Tuguchi, Karghabághi, Tokáiaghil Sugat Arígh Kanyár, Sharghabághi, Kiski, Daftar, Dehmi, Shorarigh Barín, Tungtásh Balighchi Tittar, Tob Bághi, Ramzán Bághi and Bázár.

On Besharígh Ustang—Bugsún, Bashoián, Sik, Aktachi, Láhak, Karabásma, Yararígh, Oyán, Yukák Oyán, Toin Oyán Karabágh Saghen Raví, Runglung, Bora.

On Kamash Kant Ustang.—Kupchi, Sáibágh Seát, Holakant, Ekant, Yukar Kushchi, Toin Kushchi, Beshbeg, Jamjung, Tughiál, Shakháb, Ucha, Yilkchi, Kippa, Azghan Arghán, Láika, Ghánchi,

Tukái, Chejbu Chárbágh, Karábágh Kárchi, Sultán Arígh, Khoja Arígh, Yangiábád, Jaiterak, Tugus.

Boundaries of Kokyár.

East.—Yularik, Usák básh and Kalíán.

West.—Mumuk Gusás, Azghan Sál, and Kushráb.

North.—Karghalik.

South.—Dawan A'k Kuram.

Route from Kokyár to Kushráb.

Mumuk	... 3	Farsakhs.
Gusás	... 4	do.
Azghan Sál	... 3	do.
Shoshu	... 2	do.
Kushráb	... 2½	do.

The Kokyár river.

Issues from a spring called Kázán Bolák, south of the Yasbulung mountain, which is two marches from Kokyár, and is also fed by snow water. It irrigates Kokyár for a month and a half, and when it is in flood the excess water runs on to Beshterak and Karghalik.

The Yularik river.

The Yularik river is formed by the melting of snow in the Murlung mountain three marches to the south, and joined by a tributary stream coming from the springs of Ajluk, 4 farsakhs distant. The surplus water joins the Kokyár channel and flows on to Karghalik.

The Usákbásh river.

Issues from the south of Kárlik mountain, 12 farsakhs distant. This mountain is also the source of another stream called Tagharsu in the Sád-ulla Khoja route, three marches from Usákbásh. After irrigating the country the surplus water runs on to Besh Arígh.

From Kokyár to	Ak Masjid	... 7½	Farsakhs.
"	Atuz	... 1	Farsakh.
"	Passa	... 1	"
"	Uzún Tati	... 1½	"
"	Kazalyár	... ½	"
From Kazalyar to	Yablugh Tati	... 1	"
"	Kák	... ½	"
"	Kashúnghí	... ½	"
"	A'k Masjid	... ½	"

From Ak Masjid to Tirpák Dawán ...	½	Farsakh.
„ A'k Kuram Sang Kalán ...	½	„
„ Chiklik ...	¼	„
„ Ishak A'ta ...	1	„
„ Katlish* ...	1	„
Tallik ...	½	„
Beg Kuram Dawán ...	½	„
Tangi, a narrow passage between two hills ...	½	„
Tipas Aghzi ..	½	„

(A stream called Sú comes here from the west and falls into the Teznáb river.)

Mazár Khoja Sultán† Hisámuddín Dawána, another stream from Táshkurghán, joins the Teznáb at Utragh. From the Táshkurghán Pass through Yilak Arghu, there goes a road to Kunjad, distance 14 marches.

From Mazar to Dubba‡ ...	1	Farsakh.
„ Teshak Tásh	1	„
„ Garanj Kaldi ...	½	„
„ Toraghil Aghzi ...	½	„

(mouth of the Teznáb.)

„ Uch Aghaz ...	1	„

(Here the river is joined by three other streams.)

Uti Ungu Yangi Dawán ...	1	„
Kolán Uldi ...	1½	„
Sassak Bulák ...	1	„
Kokát Aghzi ...	2	„
Bukhár Uldi ...	1	„
Egar Sáldi ...	½	„
Kán-i-Mis (copper mine) ..	2	„
Khapolung ...	2½	„
A'ktágh ...	4	„

* NOTE—Here a stream comes from Alugh Elak and joins the Teznáb river.

† NOTE.—The small tributary streams forming the Teznáf river are as follow, *viz.*, Mazár Khoja, Tázkashmas from the east; Dubba, Garun, Angu, Teshaktásh and Hadaktara from the west; Garanj, Kárlek, Hanba, Dung Sai, Toraghel, Aghzi, Uj Aghaz, Uti Ungu and Yangi Dawan.

‡ Originally doab, the water flowing rapidly from the south-east. The mountain in which it rises is snowy, and called Sugat lik, about two farsakhs from the doab. Below it is situated the shrine of Wasián lik Khawájum. This stream is the principal tributary of the Teznáb river.

In describing the Kokyár route as above, I have not confined myself to the chief stages only, but have also given the names of all the minor intermediate stations which are generally omitted by travellers.

Further details regarding the Teznáb river at the Doáb.

The main channel issues from Jadák Tara Julga from the west and is joined from the east by the waters of Toraghil and Sarakh mountain (1 farsakh distant), the latter flowing past Yangi Dawán.

A brief account of Sarkár Karghalik.

The river Teznáb is formed by the junction at Mazár Khoja of several streams, one issuing from Yang Dawán in the south, another from Uch Aghzi in the north-west, and a third from Charágh Sáldi in the south-west. The united channel runs on to Chiklik near Tírak Dawán, from whence it flows through Khalistán * to Mumuk, Aktbálung and Shekhpu. It then goes on to Karghalik, from which it turns to the direction of Mankat to the north-east. After serving the purposes of irrigation, its waters are lost in the sand.

Similar account of the Yárkand river.

A stream issuing from the Karakuram is joined by another rising in Baransa in the south. It then receives at A'ktágh the waters of Khapulung Aghzi, and Baltistán, from the west and further on, of Yangi Dawan, &c., from the north. The united stream runs in a westerly direction to Mauza Tung, where, being joined by the waters of Sarikol, it flows on through Kachun and Kushráb to the plains of Yárkand; then taking turn towards A'ksu to the north it falls into the Lobnúr lake.

From my own Knowledge.

The waters of Khapúlung issue from the Baltistán mountain in the south-west; those of Aktágh and Baransa from the Karakuram in the south. They join in Khapúlung, after which the combined channel flows on to Miskáni Egar Sáldi, Bukhár-uldi, Kokát Aghzi, Kashmir Julgha, Sasakh Bolák, Kirghiz Jangal, Kuldan Uldi, and then receiving in the way the waters of Yangi Dawán, it turns to the west, when passing through Kulán Arghu, Káchun and Tung, it is joined by the Sarikol river, which brings along in its course also the drainage of Kunjad. It then goes on to Yárkand, and is called the Yárkand river.

Statement of Shokhpu, a mountaineer.

The stream flowing to the west below Yangi Dawán at Kulán Uldi is called the Yárkand river. It is formed by the union of the waters of Khapulung, Aktágh, Baránsa (issuing from the Karakuram), Kashmir Julgha, Jani Malún, Egar Saldi Kazelmash, Kokát Aghzi, Kirghiz Jangal, Sasakh Bulák, Tippa Takhshi Julgha and Kulán Uldi. The entire junction of these streams takes place below Yangi Dawán. The united stream flows on west to Kulán Arghu, Baransal, Káchún and Tung, and then being joined by the Sarikol river, it enters the plains of Yárkand.

* Khalistán is the name of the tract including hills and plains between Ak Kuram and Yangi Dawán.

There is no reason to doubt the correctness of these statements, which differ only in detail, agreeing in the important particulars of names and directions. By gradually extending the sphere of enquiry, further information was elicited about the source of this river.

Certain routes.

There are several roads leading to Kunjad,—one which coming from Mazár Khoja passes through Tepas Aghzi and the Pakhpū Darrah, one through the Táshkurghán Pass, one from Oj Aghzi, and another from Kulán Uldi.

Route from Tipas Aghzi behind Kokyár to Karghalik, a mountainous country south of Yárkand.

Pakhpu,* 2 farskhs.
Shukhshu, 3 farsakhs.
Bolung, 1 farsakh.
Chob, 2 farsakhs.
Arghán Sál, 4 farsakhs.
Gusás, 2 farsakhs.
Shokhpi, 2 farsakhs.
Kizal Jái, 2 farsakhs.
Uzdumluk, 1 farsakh.
Duwah, 1 farsakh.
Karghalik, 1 farsakh.
Shoshu, 1 farsakh.
Chupán, 1 farsakh.
Enash, 1 farsakh.
Aktásh, 2 farsakhs.
Karghalik, 4 farsakhs.

From Yang Hissár to Tupluk

From Yang Hissár below Kerak—
Saráwas Mazár, ¼ farsakh.
Langar Sogat Yilak, ½ farsakh.
Kalpan, shrine of Sayad Ibrahim Baghdádi, 2 farsakhs.
Tupluk, ½ farsakh.

Boundaries of Tupluk.

East.—Kushgunbaz.

West.—Kalpan.

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* NOTE.—A cold region producing barley and turnips. Kunjad is twelve marches from Pakhpu. Before the rule of the late Amír, the people of Kunjad would seize and kidnap those of Pakhpu; and the latter are still to be found in a state of slavery in Kunjad, Bukhára and Khokand. In the two last mentioned places, however, slavery does not exist now owing to the influence of Russia.

The Kazaltágh range runs in a straight line to the south ending at Kukrabát

North.—Kirak, Jangle and Sighan.

South.—Sáí or desert up to Tírák Karáwal leading to Sarik and Kazaltágh, a red colored mountain running alon like a wall.

Proceeding from Tupluk we leave Yárkand to the right.

The river Shahnáz.

Is formed of three streams issuing from different sources—one from Kingkúl, one from Ghajak west of Ikkúl, one from Kokrán eas of Kingkúl. These unite at Uruk Chik, otherwise called Kichil Karáwal. At Ighizyár Karáwal, the river is divided into 15 branches all forming so many Arighs and irrigating different parts of the country.

Kizli, 4th May 1874.

Coming from Kizli to Yarkand we pass on the right by villages Kush, Gunbaz, Kadak Kant, and on the left by Tamyár and Kadak.

Kizli lies 2 farsakhs from Urdam Padshah to the south. It is irrigated from the springs of the Támla mountain 3 farsakhs distant. It contains 70 houses. Going from there to Kukrabát we have hills to the right and a sandy desert to the left. The distance to Kiltarim is 25 farsakhs. There is a route from here to Marálbáshi, but crossing only a desert country, *viz.* :—

Kizli to—

- Ulkachi, 2 farsakhs.
- A'krabát, 3 do.
- Khatáí Langar, 2 farsakhs.
- Naurabát, 2 farsakhs.
- Gházi Sang Langar, 1 farsakh.

Going from Kukrabát to Yarkand we pass by Chuglak 1½ farsakh and by Tati three miles to the left.

The Kazlát river.

Is fed partly from the mountain Chashtagh, partly from Karátásh Julgha and partly from Julgái Bughra. The feeders unite at Altunluk. They are then divided into many branches by which the waters are distributed to Tabz, Khoja Buklán, Sáilik, Yang Hissár, Barach, Beshkant, irrigating the lands as far as Pasín. The surplus waters flow on to Kiltarim.

Divisions of Káshghar.

Divisions.	Ustangs (Canals).	Villages.
Artish or Artuj	... 2	... 14
Yangábád	... 1	... 3
Tukzák	... 3	... 35

Divisions.		*Ustangs (Canals.)*		*Villages.*
Sarman	...	1	...	7
Kurghán	...	1	...	5
Shamálbágh	...	1	...	7
Besh Karim	...	1	...	10
Daulat Bágh	...	1	...	7
Kushábád	...	2	...	6
Yangi Ustang	...	1	...	7
Chichaklik	...	1	...	5
Kazil Úi	...	2	...	10
Faizábád	...	4	...	26
Shaftal	...	1	...	6
Bárin	...	1	...	10
Yándma	..	1	...	6
Tázghun	...	3	...	36
Kachji	...	1	...	7
Náchak	...	1	...	7
Páchiár	...	1	...	5
Khán Arígh	...	3	...	26
Sughluk	...	2	...	14
Pakhtkala	...	2	...	5
Taman	...	1	...	7
Khám Kum	...	1	...	5
Shor	...	1	...	5
Táshmalik	...	2	...	10
Upál	...	1	...	5
Bori Khatái	...	2	...	14
Yafchan	...	1	...	6
Tupluk	...	1	...	7

Mulla Turdi, a modern writer of Káshghar, states that in the former time of the Chinese the territorial divisions of the country were eighteen as follow :—

1. The City.
2. Astin Artish.
3. Arghu.
4. Astun Artish.
5. Kurghán.
6. Músa Shallugh.
7. Tukzák.
8. Upál

9. Táshmalik.
10. Karákar.
11. Tásghun.
12. Khán Arígh.
13. Kizalbúi.
14. Faizábád.
15. Yangábád.
16. Khushábád.
17. Daulat Bágh.
18. Máshmalik.

These divisions paid a monthly revenue of 8,870 tangás and 4,000 jings cash, 9,200 cotton pieces, 32,000 taghárs (bags) of wheat, a taghár being equal to 10 cháriks. Subject to the payment of these taxes, the *zamindárs* and *talukdárs* were allowed full liberty to enter into any arrangements with their tenants. The Chinese records show that there were 16,000 houses occecupied in those days at Káshghar.

It appears from the statement of Mulla Turdi, who was appointed by me secretly to collect information, that Osten Artish contains 1,970 families occupying separate houses. A market is held there every Monday. There are two schools, a large mausoleum and a jumma masjid, kept clean and in order by Safára Khán. Moreover, there is the famous shrine of Hazrat Sultan Sátuk Bukra Khán, which is resorted to by all classes of people. A stream issuing from the cave of a mountain to the north flows on to Arghu Artuj and Kilti Ilák to the east. The division includes 24 villages, *viz* :—Biámat, Tajak, Etárchi, Tokhbún, Urák, Uchár, Mashhad, Ungarígh, Kashlák Búi, Shor Arígh, Yakabágh, Turgil, Muhallat, Ustang, Búi, Fárja Tajun. The remains of the ancient Chinese buildings are to be seen at Uch Burhán. Artish was thoroughly viewed by the British Envoy.

Arghu—Is located in a valley surrounded by hills except on the south, and contains 303 families. It abounds with fruits of all kinds. There is a shrine here called Baba Kizli, which is visited by pilgrims of all classes. A stream issuing from the hills irrigates this part of the country and passes on to Artish. Arghu is celebrated for its rice and wheat.

Osten Artish—Contains 425 families. The principal villages are seven, *viz.*, Kairák, Barsák, Dehkánla, Uchar, Ega Sák, Yulchla, Tákhuk. Is watered by a stream issuing from the northern hills, and has three shrines of common resort, *viz.*, one of Mulla Zainuddín Karáki, one of Shekh Shujauddín Vali, and one of Sultan Ulárfín.

The surplus waters of the stream pass on to Besh Karim. This division is enclosed by hills except on the north, where it borders on Artish. Its staple products are wheat, jowar and cotton, the last named of which is exported to Almati and Tashkand.

Kurghán—Has 319 families. Khwája Muhammad Yúsaf, Khwája Mukhdúm Ázim, and Shekh Fakíh Kutbul Âla Khwájum were buried

here. The shrines of Kutbuddín Khwájum and Katlagh Karakhán Bádsháh are popularly resorted to.

The chief villages are Hojdár, Fakhsín, Lumákla, Tarbghor. The supply of water comes from the northern hills.

Músa Shallugh.—Contains 150 families. Is enclosed by hills and abounds in fruit. A stream issuing from the west supplies it with water.

Upál.—Population 130 families. This division is surrounded by hills, and its water-supply is derived from springs and a stream issuing from the west. Wheat, makki and rice are abundantly produced; also bhang (Indian hemp).

Principal villages: Yárghú Áral, Malám Bághi, Kokchi, Karabash Hul Chagda, Kurghán. Shrines of Imám Malik Azdar and Hazrat Malám Khwája Saifuddín.

Tashmalik.—Has 175 families in the Alai border, 30 of which reside separately. Supply of water derived from the west below the Uítágh mountain. Market held every Wednesday. Staple products: jowar, rice and wheat.

Karákar.—Has 150 families. Supply of water derived from a stream issuing from Mangyol south of Yangí Shahr.

Tukzák.—Has 735 families. Market held every Wednesday. The place is noted for its melons.

Tázghun.—Has 730 families. Is watered by a stream rising in the Uitágh mountain in the west. Market held every Monday.

Khán Arígh.—Population 2,500 families. Watered by a stream issuing from the Uítágh of Táshmalik. Market held every Sunday and Monday. Coarse cotton fabrics are largely sold. Has three schools, and is surrounded by jungle which produces saltpetre.

Kizil Mi.—Population 150 families. Market held on Wednesday. Surrounding waste lands impregnated with saltpetre.

Faizábád.—Population 970 families. Market-day Monday. Three schools and one jumma masjid. Surrounding waste lands prolific of saltpetre.

Yangábád.—Population 30 families. Watered by the Faizábád river. Fuel abundantly produced. Is situated on the Aksu road. Waste lands productive of saltpetre.

Khushábád.—A newly inhabited town. Population 1,000 families. Was built in the time of the Chinese under the auspices of Zahúruddín Beg, who made a cut from the river to supply water. Surrounding jungles impregnated with saltpetre. Fuel plentiful. Has a shrine of Inkiád Bíbí, which is largely attended.

Arwát.—Population 470 families. A large stream coming from Mangyol irrigates this division, as also Tukuzák Músa Shallugh,

Sarman, Kurghán, Daulat Bágh and Besh Karim. It then flows on to Marálbáshi towards Áksu. Market held on Mondays.

There is a school in the town for the education of children.

Beshkarim—Is a very famous place, containing the shrines of Bíbí Mariam, daughter, and Usmán Bakra Khán, Ghází, son of Sultan Sátuk Bukra Khán, and of Zalikha Begam. They are largely attended and were rebuilt by the late Atálík Ghází, who also made a large tank there for the convenience of the pilgrims.

As a sanitarium Beshkarím is unrivalled in Káshghar.

Daulat Bágh—Has 158 families, and receives supply of water from Mangyol. It contains the graves of Ala Núr Khánam, daughter, and Sayad Arsalán, Ghází, son of Sultan Satuk Bukra Khán, as also of Hasyún Fazalullah Khoja and Sultan Abul Fattáh, commonly called Khoja Begham.

There was buried here also the head of Sayad Arsalán Khan, whose body was interred at Arpalik Kum Shahídán.

Sarman.—Population 700 families. It lies one and a half farsakhs from the old city. Its old wall is traced back to the time of Chukta Rashíd and Nukta Rashíd, who were infidels.

Yúsaf Kádar Khán, younger son of Sultan Satuk Bukra Khán, was buried here.

The popular shrines are those of Sayad Jalál-ud-dín, Baghdádi, Khwája Arwah, Masjid Khwajam, Bedár Sultan and Murád Baksh Atám.

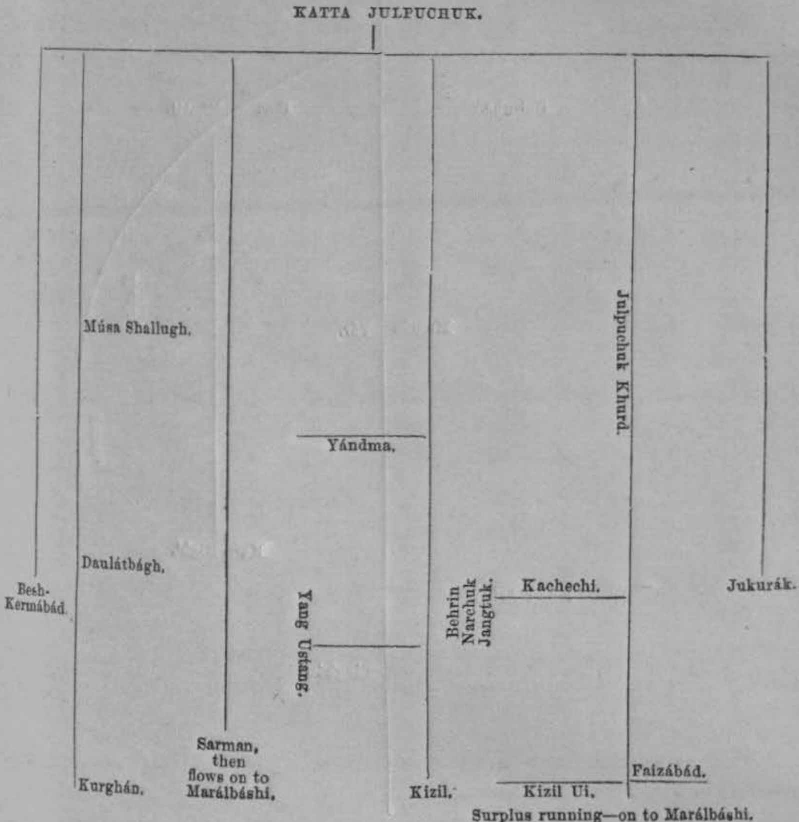
The Sarman stream enters the city, and, after filling the tanks and reservoirs, flows on to Mauza Káiták.

The division has seven villages as follows:—Tugh, Ukchí, Kándára, Tekan Báshi, Kázi Arígh, Kizil Dubba, Kániaf.

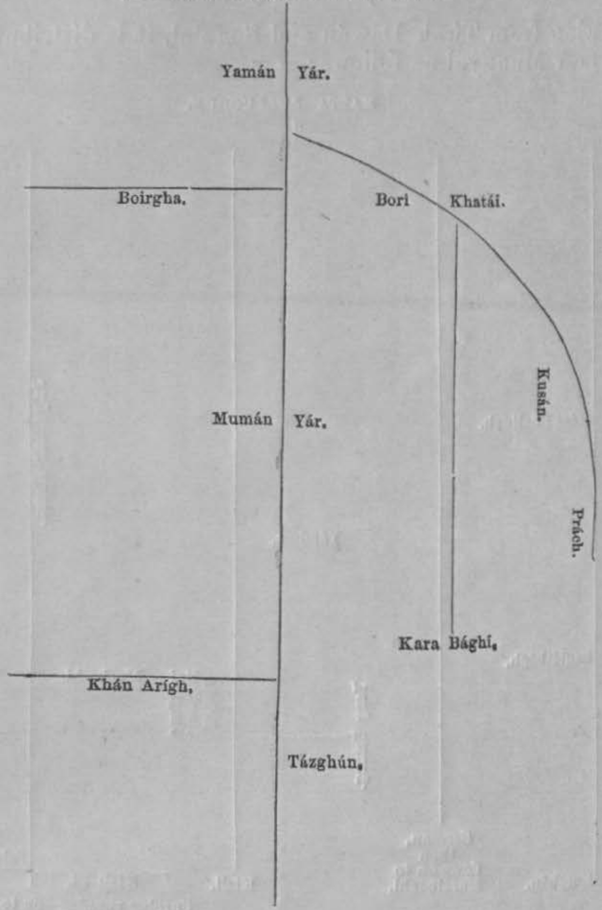
In 1252 H. (1836 A. D.) there was a city called Gulbágh between Kuhna Shahr and Sarman. It fell into decay from the time of Jáhángir Khoja, and the present Yangi Shahr was built on its site under the Chinese by Zuhúr-ud-dín Beg. Káshghar is watered by three rivers. One comes from Tírak Dawán and Mangyol through Khokand, and is called Taman on entering Músa Shallugh and Sarman; another, called Kizil, issues from the west of Mangyol and Upál; and the third, known as Talpuchuk, originates in Oiták Táshmalik. The three streams joining at Kízil Mi flow on to Marálbashi.

Ramifications of the river.

Flowing from Tírak Dawán and Sogutal, it is distributed at Mushi Kibgha near Mangyol as follows :—



BETWEEN TASHMALIK AND UPÁL.



List of villages on the Yárkand river attached to Yangi Bazár where there are ferries.

Yastung, Khálangi, Búi Lik, Sek, Yasáolik, Kiobágh, Pía, Kanba Mikla,* Jitughrák, Aktam, Tuzakchi, Manglik, Hazártam, Kuzumál Talba, Yalikchi, Sáilah, Tagbácha, Mughallik Karabágh, Chobuch, Siáklák, Beshkant, Karayulghún, Tunguzluk, Arámshu, Egarchi, Zahlk, Sáng and Mughal.

Attached to Beshkant.

Kungharát, Shahídán, Minglik, Pachanchi, Paináb, Tughrák, Kizil Masjid, Karayulghún, Yukáki Ming, Toín Ming, Bazár Tugnai Karabágh, Kuchat lik, Dakhmál.

From Yárkand to Yakshamba Bazár.

On the right bank of the river.—Yanggháklik, Lukáli Ming, Karásál Chamghuchi, Chubuch Tughrák, Bazár Post Kant, Kalghán Tughácbi, Yakshamba Bázár.

On the left bank.—Nogataya Tugan Ming, Bazár Tobin, Chamghuchi Páyán, Elekchi Bashgant, Achma, Kalghán Páyán, Sáila, Mikla.

From Mikla to Karghalik.

Right.	*Left.*
Tugos.	Káchi.
Tukai.	Yátı Miruk.
Chárbágh.	Abád.
Karábágh.	Tungbásh.
Dehmi.	Tugochi.
Yatam Lakam Balá.	Yatam Lakam Páín.

From Karghalik to Kokyár.

Right.	*Left.*
Kaniár.	Sugatiák.
Sukat Bolák.	Besh Arígh.
Láika.	Zung Lung.
Yullik.	Ushákbásh, and the
Kokyár.	Kalián Road.

*A market is held here on Sunday; the Embassy halted on 20th May 1874.

Marching from Karghalik the party stopped at Besh Tírak, where there is a langar. Half a farsakh further on is Ushák Básh, from which a road diverges to Bora and Sanju. On 23rd May the Embassy camped at Yul Arígh (which is a day's journey from Kalián), and next day at Kokyár.

Population of Ushák Básh, 200 families.
Ditto Yul Arígh, 220 families.
Ditto Kokyár, 80 families.

Ushák Básh to Hasan Bukra Khán	...	4 farsakhs.
Kusiák	...	4 do.
Sanju	...	3 do.
Hasan Bukra Khán to Kalián	...	2 do.

In the above list the villages termed Mughal, Siák, Sek, Ming and Kungharát have been so named from the tribes inhabiting them. The Uzbak Turks are divided into 92 sections, a fact deserving the consideration of such travellers as do not believe in the sub-division of the tribes in Eastern Turkistán.

The route taken by the messenger who was despatched from the Embassy Camp at Yárkand to Tagharma with a packet of letters for Colonel Gordon :—

Yárkand to Yakka Arík Karáwal	5	farsakhs.
Beg Kuram ...	8	"
Chárling ...	6	"
Tangtár ...	5	"
Tagharma ...	4	"

Return route—

Tagharma to Tangtár ...	4	farsakhs.
Chal Gunbaz * ...	5	"
Ak Chak † ...	5	"
Kushráb ...	3	"
Darraka Chung ...	5	"
Yárkand ...	4	"

This messenger, named Kásim Mehrgan, was a servant of Muhammad Yúnas, Dákhwáh. He returned to Yárkand on 15th May 1874.

It is stated by some travellers that looking from Yang Hissár through a telescope in a south-westerly direction we can see the mountains of Tagharma. This is a mistake : the high peaks visible from there belong to the chain of Kangkúl, Tibaz, Ukamapa, Ghachak, and Chumboso, which runs on to Tashmalik, Upál and Tírak Dawán.

Tagharma is a level country. It is two hours and thirteen minutes' journey from Sarikúl in the direction of Yang Hissár.

Route taken by Mirza Guláb, emissary from Yúsaf Ali Khán, son of Abdul Rahím Khán, Mir, Shighnán, who arrived at the court of the Amír of Káshghar in January 1874 :—

Shighnán to Alíchár.
Mauji.
Chakraghíl.
Gez.
Tagharma.
Kangkúl.
Yang Hissár.

He reached Yang Hissár by seven marches. From the eminence to the south of this city, the mountains of Gez and Kangkúl are distinctly

* Called Chehl Satún by some travellers on the route between Badakhshán and Yárkand.
† A road diverges from here to Tung.

visible, but Tagharma cannot be seen even through a glass. The fact may be ascertained by comparing this with the other records regarding the same route.

Divisions of Yárkand, including the hills, according to the statement of respectable Zamindars.

Canals (Ustangs) and villages (Kants) between Yárkand and Mauza Alghán and the Teznáb* river :—

ON KUKUMAT USTANG.

On Kukúmat Ustang—Eight villages, *viz.*, Khálangi, Lúi Layúk, Saík, Pia, Kanba, Rasùl Yasáwal Arígh, Shawágh, Kubágh.

On Jitughrág Ustang—Three villages, Aktam, Mikla, Jitughrák.

On Tuzákchi Ustang—Tuzákchi, Minglík, Kuzumál, Talba, Mughal lik, Chárbágh, Elíkchi.

On Yob Ustang—Sáila Tughách, Chamghocha, Yíma, Sikkalán Alugh Arík.

In the time of the Chinese, *Karghalik* comprised 20 Ustangs, 66 Kants and 20 Mingbáshís.

Postkant—3 Ustangs, 26 Kants, 3 Mingbáshís

Tegaghalik Arab—6 Ustangs, 36 Kants, 3 Mingbáshís.

Beshkant—3 Ustangs, 46 Kants, 3 Mingbáshís.

Urda Ustang—1 Ustang, 26 Kants, 2 Mingbáshís.

Urpa Ustang—3 Ustangs, 60 Kants, 5 Mingbáshís.

Jálái Ustang—2 Ustangs, 16 Kants, 2 Mingbáshís.

Jálái Eshkúl—3 Ustangs, 26 Kants, 2 Mingbáshís.

Kham Kum Ustang—1 Ustang, 7 Kants, 1 Mingbáshí.

Khalbáb Ustang—2 Ustangs, 14 Kants, 2 Mingbáshís.

Kushráb, in the hills where there is a mine of copper—4 Ustangs, 36 Kants, 4 Mingbáshís.

Kachún Ustang—3 Ustangs, 24 Kants, 2 Mingbáshís.

Chamia Sál—1 Ustang, 10 Kants, 1 Mingbáshí.

Yástung—2 Ustangs, 12 Kants, 1 Mingbáshí.

Esmala—6 Ustangs, 26 Kants, 3 Mingbáshís.

Enash on the Sarikúl road—600 families, 2 Mingbáshís.

Chapán Ujúr—1 Mingbáshí.

Azghan Sál—400 families, 1 Mingbáshí.

Shushu—300 families, 1 Mingbáshí.

Pakhpu, on the road to Kunjad—600 families, 5 Mingbáshís.

Gusás—600 families, 2 Mingbáshís.

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* Originally Tezáb, but also called Teznáb and Teznáf. The inhabitants of the hills call it Khalistán, and those of the plains Teznáf. It rises in the mountains of Mastágh Báltistán, and after feeding three Ustangs attached to Karghalik it goes on to Mankat and Taskma, where it loses itself in the sands of the Dolán desert.

Molung Yulung—300 families, 1 Mingbáshí.
Mumuk—400 families, 1 Mingbáshí.
Apat Bulung—600 families, 2 Mingbáshís.
Kuruk Bulung—400 families, 1 Mingbáshí.
Kokyar—600 families, 1 Mingbáshí.
Ushuk Yash—300 families, 1 Mingbáshí.
Yul Arik—1,000 families, 4 Mingbáshís.
Sanju—1,000 families, 2 Mingbáshís.
Goma—1,500 families, 2 Mingbáshís.
Yung Lung—600 families, 1 Mingbáshí.
Bug Suma—100 families, 1 Mingbáshí.
Besh Arígh—26 Kants, 2 Mingbáshís.
Tupluk—1 Ustang, Kant.
Kizili—1 Dák Chauki, 30 families.
Kukrabat—1 Ustang, 14 Kants.
Faráchásh—1 Ustang, 6 Kants.
Mankochak—1 Ustang, 7 Kants.

The Gates and principal Muhallas of Yárkand.

Altún Gate, on the west opening towards Yangi Shahr, Yang Hissár and Káshghar.

Streets and muhallas—Kuhna Utak Bazár, Kara Darwaza muhalla, Haidarbágh muhalla, Kamas Lakmarar Khoja, Rawák Yangi muhalla, Langar Kúcha, Kara Kalpák muhalla, Altun Bazurgwár, Khandúk Muhallasi, Arabá Khána, Gáobágh, Ashur Báki Kúl, Kuchkár Ata, Abdulla muhalla, Dungdár, Yang Mughák Kúcha, Básamchi Kúl, Kassáb Kúcha, Ghadda Karlak, Chársu muhalla, Náiz Khoja Kúl, Alamdán, Takarma Báshí, Ara Urdah, Bágh Kúcha.

Total muhallas ...	26
Tanks of water for drinking purposes ...	14
Houses occupied ...	857
Mosques ...	28
Schools ...	13

The Khánkah Gate, north-east, opening on towards Khotan and Karghalik.

Streets and muhallas—Yangi Bazár muhalla, Zeba Kúcha, Kichik Kúl, Sarvi Náz muhalla, Kichik Urda Aldi, Khánkah Kúl, Jawázchi Kúl, Tughrák Túi, Táb Túi, Chakla Kúcha, Urda Kúl, Sásak Kúl Guzar

Total muhallas ...	12
Tanks for drinking purposes ...	11
Mosques ...	15
Schools ...	7
Houses ...	508

The Maskarah Gate, east.

Streets and muhallas—Ayághchi muhalla, Sabdchi muhalla, Kuk Sarái, Kunchi muhalla, Karánchi, Báltu, Namadmál, Chakar Arígh Kázi Kulbáshi, Muhammad Salláh muhalla, Mírigh Masjid, A'wáki Kúl A'ra Musjid, Minár Túi, Adína Musjid, Háji Kháldár muhalla, Registán Kuhna, Dúr Kaza, Kasma muhalla, Zindánbashi, Sedlik Masjid, Chung Masjid, Andijan muhalla.

Muhallas	... 23
Tanks	... 7
Mosques	... 21
Schools	... 7
Houses	... 750

The Kabáhat, or as otherwise called the A'ksu gate, north-east—Bulák Pakká (Mírigh Masjid Yangi Chashma), Shaitán Kúlbáshi, Kamchak Bádsháh muhallá, Ísa Khoja Akskál, Kunjlik muhalla, Másh Khurá, Naurozdung, Darwáza Kúlbáshi, Buz Bazár muhalla, Mekhcha Garlik, Taimúr Khoja Kúl muhallá, Ashkár Kúchá.

Muhallas	... 12
Tanks	... 4
Mosques	... 12
Schools	... 3
Houses	... 275

The Tírakbágh Gate, on the west.

Streets and muhallas—Kashmíri muhalla, Sháh Mansúr Beg muhalla, Ismáil Beg muhalla, Mulla Kábil Khalífa Beg muhalla, Gulgún Kúlbáshi, Mir Hasan Khalifa Beg muhalla, Ash Karki Guzar muhalla, Tungáni muhalla, Tírakbágh Urdá Kúl, Báturbeg Iskeláki, Nau muhalla, Esh Akhúnd muhalla, Eshek Bazár Suka Kúlbáshi, Ságharchi Kúl, Ebresham Kár muhalla, Nakkára Kúcha, Kúcha Khwája Kúlbáshi, A'k Masjid, Kurk Kúl Sarái Kúl, Teshak Aghazi, Dung muhalla.

Muhallas	... 23
Tanks	... 9
Mosques	... 21
Schools	... 3
Houses	... 545

Only the chief streets have been entered in the above list. According to Mulla Turdi and Mirza Yúsaf Khoja, there are 160 muhallas in Yarkand. The population of the country, consisting of 3,000 Badakhshanís, 4,000 Andijainís, 800 Kashmirís, 1,500 Baltus, 1,000 Kulábis, 300 Chinese and Kalmáks, 700 Tungánís, Yárkandis, Káshgharis, Khotanís Turfánís, Kocháris, &c., amounts to 550,000 souls, that of the city 67,300.

It appeared from the enquiries made in a most prudent manner from Mirza Kamál that, according to the memorandum submitted in 1872 by Muhammad Yúnas, Dádkhwáh, to the Amir of Káshghar, the total

population of the city was 64,000 souls. If the information given by the Mirza be true, I think the number stated is the most satisfactory that can be obtained by an outsider. Its correctness can also be tested by observing the extent of the town, the number of births and deaths, the climate, and several other points which are looked upon by geographers as so many indexes to the true number of the population.

Yárkand is the largest city in Káshghar, and it is not improbable from the statistics of sanitation, &c., that the population as stated by Mirza Kamál, on the authority of the Dádkhwáh, is very near the truth. It is commonly known that an estimate of the population of the town of Yárkand was also prepared when the Amír ordered the country to be measured with Tunábs and milestones to be erected on the roads. The officials state that it was assumed to be 60,000. At any rate, the result of the enquiries made by an intelligent Governor in 1872 may be accepted as an interesting piece of information.

Bazár.

A market is held at Yárkand every Thursday, when the streets are so crowded that it is impossible to pass without great difficulty and inconvenience, and the noise is so great that one can hardly hear the voice of a companion in ordinary conversation.

Buyers and sellers have to speak aloud into each other's ears. There is a Turkish adage current in the bazár that if Uzbaks throng the streets they will spoil the market, which is indicative of the assembling of multitudes and the carrying on of hurried transactions.

The market day is looked upon as an Id festival, when provisions are purchased for a whole week. In addition to the weekly market, a bazár is held every afternoon near the Khánkáh gate, where articles of food are generally sold by women. There is a *mandi* close by where dealings in grain, &c., are carried on. Outside the Altún gate, under the wall of the fort to the left, horses are brought and exhibited for sale each Thursday by the people of out-stations and villages. These are the Kalmáki, the A'ksúi, the Kochári, the Turfáni, the Kazzáki, the Kirghazi and the Yárkandi breeds. A superior animal sells at 1,200 tangas, a middling at 800, and an inferior at 200 to 400 tangas. Horses of higher value are not exhibited, but are sold at their own houses by the sellers. Those of the Badakshání and the Kulábi breed are purchased by the Amír himself for the use of the army; they are consequently exempted from the Zakát regulations. On the right side of the same gate a market is held for the sale of sheep. They are brought from all quarters by the Kirghiz and Kazzáks, who reside in villages. An inferior animal is sold for 10 tangas, a middling for 15 to 18, and a superior one for 35 to 40 tangas.

Fuel is brought on donkeys to the weekly market from the wood south of Yárkand by the people residing in those jungles. They sell a donkey-load at a rate varying from 1 to 2 tangas. In the same way, milk, curds, butter, eggs and fowls are also brought and sold on market days.*

*Note.—In this bazár the servants of Hindustanis or Europeans rob their masters in the purchase of provisions.

However, curds, &c., are not weighed, but sold in earthen vessels. One good fowl is sold for 3 míris, and 50 eggs for a tunga. Villagers and strangers unprovided with house accommodation take their meals at the bakers' shops. Pistachio flowers, drugs, medicines, conserves, and sugar, &c., are sold according to weight,—one chárik being equal to 12 jings. But the chárik of other articles of food, such as grain, vegetables, fruit, is equal to 16 jings, 1 jing being equal to 6 chattacks. A paesa is a copper coin of the Chinese mint. It is also called Shorchín.

2 Shorchíns=1 dárchín.

25 Dárchíns=1 tanga.

1 Tila=from 25 to 30 tangas.

1 Yámbu from 800 to 1,000 tangas.

Routes.

From Káshghar to Marál Báshi.

1. *Shaftal Urtang,* 4 farsakhs.—A village containing 400 houses.
2. *Faizabad,* 4 farsakhs. This is a town containing 1,900 houses. A market is held here every Monday, and is attended by the people of the villages Tírak Kizil Úi, A'bád, Kushábád and Chichik lik.
3. *Yangábád,* 3 farsákhs.—A village, also called Kishlák. It contains 200 houses.
4. *Kupruk Urtang,* 4 farsakhs.—Has only three or four houses occupied by dâk carriers, who also attend to cultivation. A dâk chauki is called Urtang in the vernacular. This village and the country beyond is inhabited by the Doláns, a section of the Mughal tribe. These people are proverbially ignorant. They live in the woods and bring fuel for sale to the markets of Yárkand and Káshghar.
5. *Káshmur,* 4 farsakhs.—A village containing four houses of dâk carriers who are Doláns.
6. *Tugursoluk,* 4 farsakhs.—Has 10 or 12 Dolán families, a small fort and a dâk chauki.
7. *Karakachan,* 3 farsakhs.—A dâk chauki, and four Dolán families.
8. *Jurgha,* 4 farsakhs.—Is a dák chauki, and has three houses of Doláns.
9. *Maralbashi, a city,* 3 farsakhs.—A citadel containing 100 houses. A market is held here every Wednesday, to which the people of Chárbágh, Sugat, Mughal, Tím Minkat, Aztaku bring their goods for sale.

(2.) *From Yarkand to Maralbashi.*

1. *Iztaku*, 3 farsakhs.—North of Yárkand; cross villages Besh Arígh, Kipak Khan Langar, Akta, Taghárchi, Chikchik, which are irrigated by the Ufa canal, a branch of the Yárkand river. A bridge has been laid across this canal at Bagil, on the road between Kukrabát and Yárkand.

2. *Tírak Langar*, 1 farsakh.—About 100 houses, inhabited by Yárkandís.

3. *Sáji Langar*, 1½ farsakhs.—Two houses; irrigation from Yárkand river.

4. *Láilik*, 4 farsakhs.—A dák chauki; 15 houses inhabited by Doláns. Irrigation from the Yárkand river.

5. *Menat*, or *Minnat*, 5 farsakhs.—Four houses of Doláns, dák carriers. Irrigation from the Yárkand river.

6. *Alághar*, 6 farsakhs.—A waste tract; 6 houses; dák chauki; also cultivation. Water obtained from the Yárkand river.

7. *Aksamrál*, 4 farsakhs.—A village containing 10 houses of Doláns; a dák chauki.

8. *Shamál Urtang*, 3½ farsakhs.—Eight houses of Doláns. The Yárkand river flows past it to the east.

9. *Marálbáshi*, 3 farsakhs.—Six hundred houses, 3 saráis. The town is fortified. It has two gates—the eastern open, and the southern closed. Market held every Thursday.

(3).—*From Kashghar to Maralbashi.*

1. *Yándma*, 4 farsakhs.—One hundred and thirty families of Kashgharís.
2. *Faizábád*, 4 farsakhs.—Remarks in Route (1), No. 2.
3. *Karakar Chun*, 4 farsakhs.—Fifteen houses of Doláns.
4. *Tanúr*, 5 farsakhs.—Two families of Doláns.
5. *Tungán Mazár*, 3½ farsakhs.—Three houses of Doláns.
6. *Gházán Turk*, 3 farsakhs.—Six families of Doláns.
7. *Marálbáshi*, 4 farsakhs.—Remarks in Route (1), No. 9 *ante*.

(4)—*From Kashghar to Maralbashi.*

1. *Shaftal*, 4 farsakhs.
2. *Faizábád*, 4 farsakhs.
3. *Kupruk*, 7 farsakhs.
4. *Káshmur*, 4 farsakhs.
5. *Ghzanchi*, 4 farsakhs.
6. *Tushorgi*, 3 farsakhs.
7. *Marálbáshi*, 3 farsakhs.

(1).—*From Kashghar to Maralbashi according to the statement of Kalmaks.*

1. *Yamanyar*, 5 farsakhs.
2. *Faizabad*, 7 farsakhs.
3. *Yangabad*, 4 farsakhs.
4. *Lungu*, 6 farsakhs.
5. *Mazar*, 6 farsakhs.
6. *Shaghar*, 7 farsakhs.
7. *Maralbashi*, 5 farsakhs.

Mrom Maralbashi to 'Aksu.

1. *Charbagh, Urtang*, 4 farsakhs.—No houses, but moveable tents, or kákshâli. Khargahs occupied by Kirghiz.
2. *Tumshuk*, 3 farsakhs.—A dâk chauki; 20 families.
3. *Chadar Kul*, 5 farsakhs.—A dák chauki; 30 families; also cultivation.
4. *Kazan Kul*, 3 farsakhs.—A dák chauki; 20 families.
5. *Yaídu*, 4 farsakhs.—Four houses of A'ksúís.
6. *Chilan*, 4 farsakhs.—Fifty families; also cultivation.
7. *Chol Kudak*, 5 farsakhs.—Water of wells brackish.
8. *Sai Arígh*, 3 farsakhs.—A village; population 200 souls.
9. *Kum Bash*, 3 farsakhs.—Also a village containing 100 houses.
10. *A'ikul*, 1½ farsakhs.—A village; market held every Monday.
11. *The A'ksu City*, 1½ farsakhs.—A well-known town; 8,000 houses. Market every Thursday. Abdul Rahmán Dádkhwáh was the Governor of the place in the time of the late Amír.

(2).—*From Maralbashi to A'ksu.*

1. *Chárbágh*, 4½ farsakhs.—No houses. The Doláns live in tents. Irrigation from the Faizábád river.
2. *Tumshuk*, 4 farsakhs.—A village inhabited by Tungchi section of the Dolán tribe. Water supplied by the Faizábád river.
3. *Chadar Kul*, 4 farsakhs.—25 families of Doláns. The river Faizábád terminates here.
4. *Yakka Kadak*, 4½ farsakhs.—Ten families of Doláns. Irrigation from wells.
5. *Sugat Kudak*, 4 farsakhs.—Five families of Doláns. Irrigation from wells.
6. *Chilán*, 3½ farsakhs.—Fifty families of Doláns. Supply of water obtained from the Chashma Sár (spring) of the Yáídu mountain, 4 farsakhs to the west. The stream does not flow on, but is all spent here.

7. *Chol Kudak*, 3½ farsakhs.—A dák chauki; well water brackish.

8. *Sai Arígh*; 3 farsakhs.—A village inhabited by A'ksúís. Irrigated by a branch of the Aksu river which flows 4 farsakhs to the north.

9. *Kumbash*, 3 farsakhs.—Thirty families of A'ksúís; irrigation from the A'ksu river.

10. *The A'ksú City*, 3 farsakhs.—Eight thousand families; four gates, *viz.*, the Yár Gate on the west, the Sábún Gate on the south, the Kum Gate on the east, the Urda Gate on the north. The A'ksu river is formed of two streams from the north,—one Kábchaghi, and the other Sarkhchár Khan, both issuing from the back of the Tungripúla mountain. It flows on to the south, being joined at Besharígh Sugatmál, 6 farsakhs from A'ksu, by the Yárkand river, the united stream falling into the Lobnúr Lake.

(3).—*From Marálbashi to Ak'su according to Kalmak travellers.*

1. *Jam Urtang*, 6 farsakhs.—A village containing 100 houses.
2. *Tumshuk Sarái*, 5 farsakhs.—A village having 20 families.
3. *Chadar Kul*, 6 farsakhs.—The surplus waters of Yárkand and Káshghar are collected here in a deep ditch, and utilized for purposes of irrigation.
4. *Yár Kudak*, 5 farsakhs.—Inhabited by Doláns.
5. *Sugat*, 4 farsakhs.—Twenty houses of Doláns.
6. *Chilán*, 5 farsakhs.—Fifty houses of Doláns.
7. *Kalpan*, 5 farsakhs.—Sixty houses of Doláns.
8. *Langar*, 5 farsakhs.—Twelve families. Well water brackish.
9. *Sái Arígh*, 6 farsakhs.—A village belonging to A'ksú.
10. *A'ikúl*, 4½ farsakhs.—A village having a tank watered by a stream coming from A'ksái and flowing on past Kalpan to the village.
11. *Tushkán Darya*, 5 farsakhs.—Two hundred houses. The stream comes from Ushturfán.
12. *A'ksú*, 5 farsakhs.—An old city; 8,000 houses. The old city and the new city; the former having five gates, 1 eastern, 2 southern, 1 northern, 1 western. Those of the latter have been mentioned under route No. 2 from Marál Báshi to A'ksú No. 10.

(1.)—*From Kashghar to Ushturfan.*

1. *A'rtish,* 4 farsakhs.—Shrine of Hazrat Sultán Sátuk Bukra Khan.
2. *Kalti Iláķ,* 4 farsakhs.—A village inhabited by Kirghiz.
3. *Jigda Urtang,* 4 farsakhs.—A frontier outpost. Was guarded by Mahmúd Khan, A'rtishi, in the time of the late Amír.
4. *Kákshál,* 3 farsakhs.—A village. Was guarded by Shádi Khan, Kirghiz, in the time of the late Amír.
4. *Upatalkán,* 5 farsakhs.—A difficult pass.
6. *Kudak Urtang,* 4 farsakhs.—A frontier outpost. Was commanded by Shákar, Tuksaba, in the time of the late Amír.
7. *The City of Ushturfán,* 5 farsakhs.—About 3000 houses: only one gate. Also called the Barbar city. Market each Thursday.

(2.)—From Ushturfán to Russian border.

1. *Karayilak,** 4 farsakhs.—A frontier outpost this side of the Badal Dawán.
2. *Badal Dawàn,* 3 farsakhs.—The pass is an easy one. Three farsakhs on the other side is a Russian picket in the plain of A'ksái. The Karáwal, or the Commander of the outpost here was Muhammad Bába Tuksaba in the time of the late Amír. If the Chikmák route is difficult, this is extremely easy for the passage of an enemy. It is used by the caravans going from A'ksú to Almati, and *vice versá.*

(3).—From Ushturfán to A'ksú.

1. *Tarbughuz,* 5 farsakhs.—A dâk chauki; five houses.
2. *Aral,* 3 farsakhs.—One hundred houses.
3. *A'ksu,* 3 farsakhs.

(4).—From Ushturfán to Marálbáshi, a short route.

1. *Kakshál,* 9 farsakhs.
2. *Kalpan,* 5 farsakhs.
3. *Maralbashi,* 5 farsakhs.

(1).—From A'ksú to Russian border towards Kulja.

1. *Eshlanji,* 4 farsakhs.—A village; 400 houses.
2. *Kara Yulghún,* 4 farsakhs. A village.
3. *Jurgha Mazar Shahídán,* 3 farsakhs.—A chauki; 15 houses.
4. *Kushtma,* 4 farsakhs.—Three hundred houses. Market every Thursday.

* *Aksái,* 5 farsakhs.
Nárin, 9 farsakhs—Russian cantonment.

5. *Akgunbuz*, 5 farsakhs.—Inhabited.

6. *Saibagh*. 4 farsakhs.—Four hundred houses; mines of copper, iron and lead.

7. *Akia*, 4 farsakhs.—Three hundred houses; also a copper mine.

8. *Mazarat Dawán*, 5 farsakhs.—Termination of the Káshgar dominions and commencement of Russian territory.

From A'ksu' to Kochar.

1. *Shelanchi*, 2 farsakhs.—A village; 50 houses. Supply of water from Kazaltágh springs 10 farsakhs distant to the north.

2. *Jám*, 3 farsakhs.—100 houses.

3. *Karayulghún*, 5 farsakhs.—A village of 50 houses.

4. *Jurgha*, 5 farsakhs.—Three houses. Supply of water from springs.

5. *Yakka Arík*, 2 farsakhs.—A village containing 70 houses; also a tank crossed by a stream issuing from the Mazárát mountain 20 farsakhs in the north-west. It runs on to Sháhyár and falls into the Lobnúr Lake.

6. *Unbash*, 3 farsakhs.—Belonging to Shahr Bái. Two hundred houses; watered by the same stream.

7. *City of Bái*, 4 farsakhs.—A small town with 1,200 houses. Gates of the old town two—Bazar darwazá on the south, and Su Darwaza on the north-east. A stream comes from the springs of Karabágh and Ak Tírak about 2 farsakhs to the north.

8. *City of Sairam*, 4 farsakhs.—An old town; 500 houses. Only one gate on the north called Bolák Darwázá.

9. *Kizil*, 4 farsakhs.—A village; 50 houses. Water from the Kizilták mountain, 2 farsakhs in the north. Spring water called Karású and snow water Láísú.

10. *City of Kochár*, 4½ farsakhs.—About midway between Kizil and Kochár, there is a pass called Sháldarang, after crossing which we come to springs of better water. Both the city and suburbs contain 6,000 houses. It has three gates,—the Bái Gate on the north, the Su Gate on the east, and the Chúinchi Gate (Daulat Bágh) on the south. Shrines of Arshuddín Khoja Muásar, Tughlak Taimúr Khan. The Kochári Khojas became the rulers of Alti Shahr after the overthrow of the Chinese.

From Kochar to Bagur.

1. *Tukhnái*, 4 farsakhs.—A village; 50 houses; water obtained from springs half a farsakh to the north.

2. *Yangabád*, 3 farsakhs.—A dâk cháuki ; 3 houses ; water from the Atla mountain.
3. *Arabatai*, 3 farsakhs.—Thirty houses ; supply of water as in No. 2.
4. *Bagor*, 4 farsakhs.—A town containing 1,000 houses ; only one gate, called Urda, on the north. Market held every Monday.

Another route from Kochar to Bagor.

1. *Yakka*, 4 farsakhs.—A dâk chauki.
2. *Ahmad Wang Langar*, 4 farsakhs.—A desert waste.
3. *Shamal Urtang*, 4 farsakhs.—Also a waste ; 2 houses of dâk carriers.
4. *Abad*, 3 farsakhs.—A village containing 15 houses.
5. *Bagor*.—4 farsakhs.

From Bagor to Kurla.

1. *Yang Hissár*, 4 farsakhs.—A village ; 100 houses ; water from springs.
2. *Chédar*, 3 farsakhs.—Eighty houses ; water from Kiziltágh.
3. *Charchi*, 3 farsakhs.—Fifty houses.
4. *Chungtásh*, 4 farsakhs.—A village ; about 100 houses.
5. *Karasu*, 4 farsakhs.—A village ; 30 houses ; water from springs from the direction of Kurla in the east.
6. *Kurla*, 3 farsakhs.—A town with only one gate called Kuprak ; 500 houses ; irrigated by a stream issuing from the Khákhágu mountain, 4 farsakhs to the north-east. Market held every Thursday.

(2.)—*From Bagor to Kurla.*

1. *Yang Hissar*, 4 farsakhs.—A village containing 100 houses.
2. *Sugat Urtang*, 5 farsakhs.—Is a jungle. Has a dâk chauki and three houses.
3. *Kurla*, 5 farsakhs.

From Kurla to Karashahr.

1. *Besh Argam*, 1½ farsakhs.—A mountain pass ; has a dâk chauki.
2. *Puohuk*, 4 farsakhs.—A waste tract ; has a dâk chauki.
3. *Karashahr*, 3 farsakhs.—A large town with 300 houses and two gates,—the Nemung gate on the south, and the Bemung gate on the north. Watered by a stream coming from Losogun, which is in the direction of Ila (Kulja) in the north-west. After irrigating the lands of Karashahr, the stream falls into the Lob Núr lake. Original inhabitants Kalmáks. Bazár held every Thursday.

(2).—*From Kurla to Karashahr.*

1. *Chakur Urtang,* 4 farsakhs.—A desert waste.
2. *Karashahr,* 5 farsakhs.—The road desolate.

(3).—*From Karashahr north-east to the Araba road leading to Turfan.*

1. *Sassakh Bulák,* 4 farsakhs.—Was a village in the former time of the Chinese, but was laid waste by Ísa Khoja Kochári during the Tungáni revolt. Supply of water, both for drinking and irrigation, obtained from springs.
2. *Tabulgha,* 4 farsakhs.—A village under the Chinese rule but now depopulated. Irrrigation from the Chuka river, which rises in the Kalmák mountains, and flowing 4 farsakhs to the south falls into the Lobnúr Lake.
3. *Ushaktál,* also called *Ushtala,* 4½ farsakhs.—Was a large town, but depopulated by Isa Khoja.
4. *Kumush Akma,* 5 farsakhs.—A hamlet having only two houses and a shrine of Khoja Kásáni.
5. *Kerák Kasar,* 5 farsakhs.—Desolate place; only two houses of Urtangchís. Irrigation from wells.
6. *Kishen Jangza,* 4 farsakhs.—As in No. 5.
7. *Uzma,* 4 farsakhs.—Five houses of Urtangchís.
8. *Argho Bolak,* 3 farsakhs.—Four families of Urtangchís; water from springs.
9. *Subash,* 5 farsakhs.—Entirely desolate. The water of the preceding stage runs on to this.
10. *Kum Dawan,* 3 farsakhs.—Four houses; water from springs.
11. *Takhta sún,* also called *Takhsún,* 4 farsakhs.—A town containing 500 houses and 5 sarais; water from springs.
12. *Dawang,* 4 farsakhs.—One hundred houses; water from the King mountain, 5 farsakhs to the north.
13. *City of Turfan,* 4 farsakhs.—A well known town with two divisions,—one inhabited by the Chinese and the other by the Muhammadan Tungánis, Turfánís and Khatáis. The Chinese division has two gates,—the Namung gate on the south, and the Shamung gate on the west. The irrigating stream comes from the Lút Arik mountain, but the supply of water is also obtained from springs. It is said that the mountain cave of As-háb-i-Kahf is 5 farsakhs to the east of Turfán.

The northern route from Takhsun to Urumchi.

1. *Shah Sokhu,* 5 farsakhs.—There is an intermediate village about 2½ miles from Takhsún called Kumush Káriz, having 400 houses and a bazár. It is inhabited by Turfánís. Sháh Sokhu is only an Urtang containing 4 houses.

2. *Biyangu*, 4 farsakhs.—A village; 10 houses; water supply derived from springs.
3. *Dwánchi*, 3 farsakhs.—A town situated in a mountain pass; 1,000 houses and two gates,—the one called the Su Gate is on the east, and the other called Shemu Gate on the west. It has also a bazaar of about 100 shops.
4. *Deopa*, 4 farsakhs.—A village containing 50 houses. Is inhabited by Tungánís and Khatáis. Water from the Dwánchi mountain.
5. *Seopa*, 3 farsakhs.—A village comprising 40 houses; inhabited by Tungánís. Watered by a stream issuing from the springs of the Soiánchi Dung mountain, 4 farsakhs to the north.
6. *Urumchi*, 3 farsakhs.—A large town containing 15,000 houses. It is divided into five sections, of which four are called Khan Chung or Khán Chín, and the fifth Máchín. The latter has four gates,—the Nemung Gate on the south, the Dungmung on the east, the Limung on the north, and the Shemung on the west. The Khan Chung division has six, *viz.*, the Nemung Gate on the south, the Dungmung on the east, the Bemung on the north, the Shemung on the west, the Danchínmung between the two preceding, and the Shang Yánmo on the north-east. Was formerly inhabited by Khatáís and Tungánís, but now by the latter only. Is watered by a river having its source 4 farsakhs south of the springs of the Nansan mountain; a bridge is laid over the stream. In 1870 the late Amír of Káshgarh extended his conquests to this town, but he had to give it up three years after, and it is now in the possession of the Chinese.

THE WESTERN ROUTE FROM URUMCHI TO MANÁS.

1. *Tukhlu*, 4 farsakhs.—A mart containing 500 houses inhabited by the Tungánís; supply of water from the same source as that of Urumchi.
2. *Sanji*, 4 farsakhs.—A town of 1,000 houses inhabited by the Tungánís; supply of water from the Urumchi river.
3. *Shan Jangza and Chakor Kudak*, 5 farsakhs.—A hamlet containing only 4 houses of the Tungánís; supply of water from wells.
4. *Manás*, 4 Farsakhs.—A remarkable town surrounded by hills; 6,000 houses, but no wall or fortification; water supply from a stream issuing from the Nansan mountain, one farsakh to the south-west, and spent in irrigation. In 1870 the late Amír of Káshghar conquered this as far as the south-eastern portion, but his possession was withdrawn in 1873.

THE NORTH-WESTERN ROUTE FROM MANÁS TO ILA (OTHERWISE CALLED KULJA, WHICH WAS CONQUERED BY THE RUSSIANS IN 1872).

1. *Tásh Khu,* 6 farsakhs.—A commercial town containing 2,000 houses, inhabited both by the Chinese and the Tungánís. Water supply from a stream coming from Manás.

2. *Tungu Bulák,* 5 farsakhs.—A village. No masonry or mud houses, but felt tents inhabited by the Kalmáks.

3. *Ak Chat,* 4 farsakhs.—Subject to the rule of the Chinese. No houses, but 1,000 families of the Karakalmáks residing in felt tents. Water from springs.

4. *Tumshuktagh,* 5 farsakhs.—A dâk chauki of the Chinese; 500 felt tents scattered in the desert; water from Bukurtágh.

5. *Ak Tunga,* 4 farsakhs.—Six families of Urtangchi Khatáis; also a chauki; water from springs.

6. *Tabulgha,* 5 farsakhs.—Ditto.

7. *Kara Sai,* ditto.—Ditto.

8. *Khikáza Karáwal,* 5 farsakhs.—A frontier outpost of the Chinese. To the south-west lies the Mazát mountain near Báiseram. A stream issuing therefrom unites with the waters of Karashahr, flowing from the south-east. From Khikáza in the direction of Mecca we see the Lusogún mountain, two farsakhs from which there is a snowy range which is the source of a river. This flows to Khikáza, where it divides into two branches, one running south-east to Karashahr, and the other south-west in the direction of the Mazárát mountain.

9. *Lusogún Dawán,* 6 farsakhs.—A mountain mentioned above, inhabited by the Khatáís.

10. *Guzgu,* 4 farsakhs.—Is a village having 200 houses, inhabited by the Turánchís of Kulja. There issues a stream from a chain of mountains 5 farsakhs to the north. Has been a Russian possession since 1872.

11. *Deopa,* 4 farsakhs.—A town inhabited by 400 families of Turánchi Muhammadans. Watered by the stream running on from the preceding stage.

12. *Bi-yangu,* 4 farsakhs.—A large town containing 2,000 houses, inhabited by different tribes, *viz.,* Turánchi Muhammadans, Khatái Budhists, Kalmáks, Sulungs and Shebás. A Russian possession since 1872.

13. *Kulja,* 4 farsakhs.—A remarkable town. Houses built of stone; was the residence of Jang Jung, a Khatái. Belongs to Ila.

14. *Ila*, 6 farsakhs.—15,000 houses; residents Khatáís, Turánchi Muhammadans, other tribes of Kalmáks Salungs, Shebas, Tungats, and Charághíls, and the Káshghari, Yárkandi, Khokandi, and Bukhári merchants. Was the capital of Alti Shahr under the former rule of the Chinese. Identical with Kulja. Traversed by the Ila river, which, rising in the Mazárát mountain, flows towards Almati, and is crossed by boats.

The following towns are included in the Ila territory:—Kulja Chang Panza, Pandi, Chung Shahr, Ila, Táljút, Lusaugu, Chang Shúi Kho, Khur Ghus, Shúi Máchang. The Turánchis were originally Yárkandis and Káshgharis. When, 120 years ago, the Chinese drove out the Kalmáks and Khojas from the Káshghar territory, they brought the Muhammadan prisoners from Alti Shahr and settled them in Ila. On the Tungánís rising in revolt, the Turánchis also joined the rebellion, turning out both the Chinese and the Kalmáks.

They continued committing raids on the Russian border, about 50 miles distant, till 1872, when the Russians subjugated both Ila and Kulja. They took the latter also because they considered that by the occupation of Manás the Amír of Káshghar had in a manner closed the northern trade route to China against the Russian caravans.

The route from Aksu to Kulja, as ascertained from an experienced Kálmak at Káshghar, is as follows:—

From Aksu to Ghulsha.

1. *Jam*, 5 farsakhs.—About 100 houses. Two roads diverge from here, one leading to Turfán and the other to Ghulsha.
2. *Tuztagh* (a salt mine), 7 farsakhs.—The Chinese call it the *Tian Shan* range. Population 12 families.
3. *Langar*, 5 farsakhs.—50 houses. Water from the Aksu river.
4. *Iski Shahr*, 3 farsakhs.—Ruins of a fort built by the Káshgharis on the Kalmák invasion. It fell into decay when the Chinese recovered it from the Kalmáks.
5. *Tupl**ák***, 5 farsakhs.—10 houses.
6. *Khastu*, 5 farsakhs.—Situated in a mountain pass. Contains 25 houses.
7. *Tamghatash*, 6 farsakhs.—An urtang, with 20 houses.
8. *Kotal Mustágh*, 7 farsakhs.—Originally Kotal Maztagh, but in the time of the Chinese called Yang-waban or Yang Dawan. Is the boundary between Kalmák and Aksu. A little beyond is a tree called *Kákchi kharghai* by the Kalmáks and *Yáilik* by the Aksúis. Its

drainage on that side flows on to Ila. On this side to Tamghábásh and Turfán. Covered with snow in winter. The Kalmáks call the cold weather *Khábar*, and the hot weather *Yangar*. From Aksu to this pass is the border of the Káshghar dominions; beyond it to Kulja and Ila lie the possessions of Russia. It was perhaps through this pass that the Chinese used to take carts from Aksu to Ila.

9. *Ungur*, 5 farsakhs.—Kalmáks of the Táshtába tribe residing in felt tents; attached to Ila.
10. *Shato Eman*, 5 farsakhs.—Same people living in felt tents; water from the Maztágh Pass.
11. *Tekas*,* 7 farsakhs.—A level country with abundant supply of water. Inhabitants Kalmáks residing in tents. Gulsha and Tekas are bounded on the west by Almati, on the east by Karashahr, on the south by Aksu, and on the north by Ila.
12. *Pur*, 5 farsakhs.—100 felt tents occupied by the same tribe.
13. *Sughul*, 4 farsakhs.—50 families of Karakalmáks residing in felt tents.
14. *Kháinuk*, 5 farsakhs.—200 houses inhabited by Turanchi Muhammadans.
15. *Shahr Shiba*, 5 farsakhs.—Subject to the Russian rulers of Kulja, and containing 6,000 houses occupied by the Karakalmáks of the Sheba tribe.
16. *Kulja Ila*, 4 farsakhs.—In 1868 the Kalmáks, subjects of Kulja and Ila, having been expelled by the Turánchís, were obliged to take refuge in Syberia. They returned to their mother country in 1872. The Turanchís did not succeed in obtaining aid from the late Amír of Káshghar, who was not then sufficiently strong to interfere in foreign politics.

From Kulja to Yulduz, the Capital of Kalmák.

1. *Táljút*, 8 farsakhs.—A mountain pass; water from the Tilki mountain in the west. Inhabited by the Chughar branch of the Karakalmáks, who reside in tents.
2. *Tábáh Nán*, 7 farsakhs.—Inhabited by the same tribe.
3. *Seramkúl*, 2 miles.—A lake two marches round. No outlet. Receives the waters of the Tilki mountains.
4. *Santai*, 3 farsakhs.—Inhabited by the same Kalmáks. Is the boundary of the old Ila of the Chinese.
5. *Shitai*, 5 farsakhs.—Beginning of the Yulduz territory; inhabited by the Chughur Kalmáks, subject to Gulsha, living in tents.

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* Also called Pámír and Túz, signifying a level plain.

6. *Tághi yanza*, 4 farsakhs.—Turgut Kalmáks, living in tents; 60 houses; also cultivation.

7. *Utkái*, 3 farsakhs.—Inhabited by Turgut Kalmáks.

8. *Yulduz*, 8 farsakhs.—A town containing 12,000 houses occupied by the Turgut Kalmáks. The ruler is a Kalmák lady named Markang. Her hair is plated with precious stones and coral beads, the terminal tail hanging down to her heels. Her train is supported by two pages, as that of the Knight Grand Commanders of the Star of India. She is still independent.

EASTERN ROUTE FROM TURFÁN TO THE TOWN OF KAMAL.

1. *Kara Khoju*, 4 farsakhs.—An old town containing 500 houses; residents, old Muhammadans; was the capital of the Ighor tribe. No Khataís or Tunganis. Water from the As-hábi Kahf mountain of Turfán.

2. *Astana Mazar Hazrat Abul Fattah*, 2 farsakhs.—200 houses; inhabited by Turfáni Mussalmans. Water flowing on from the preceding stage.

3. *Yangkhi*, 2 farsakhs.—300 houses of Turfáni Muhammadans. Water from springs.

4. *Lukchan*, 4 farsakhs.—A town having 2,000 houses. Two divisions, Chinese and Muhammadans. Crossed by a stream flowing from the Guchan mountain in the north towards the Lobnúr Lake.

5. *Pichán*, 4 farsakhs.—A town containing 500 houses. A Chinese fort. Residents Turfáni Mussalmans. Was under the rule of the Amír of Káshghar.

6. *Chaktam*, 5 farsakhs.—100 houses, Muhammadan subjects of Turfán. Terminus of the Káshghar dominions.

7 *Lutuchangza*, 5 farsakhs.—An uninhabited desert called Gobi by the Chinese. Supply of water from wells.

8. *Kosh*, 6 farsakhs.—Ditto ditto.

9. *Kudak*, 5 farsakhs.—A desert waste; noted for a hurricane which sweeps along in its course both stones and animals.

10. *Utarkíma*, 5 farsakhs.—A desert; water from springs. Two houses of Muhammadan Mujáwars.

11. *Utan Uzah*, 4½ farsakhs.—A desert waste bordering on a mountain; only one house, occupied by an Urtungchi, who supplies food and water to travellers.

12. *Lodung*, 5 farsakhs.—A village containing 50 houses occupied by the Kamali Muhammadans. Water obtained from springs.

13. *Shut*, 3 farsakhs.—A village of 15 houses, inhabited by Muhammadans. Water from springs.

14. *Jigdah*, 4 farsakhs.—A commercial village; 200 houses tenanted by Kamali Muhammadans.

15. *Tughuchi*, 4 farsakhs.—A town; 1,000 families. Two gates, the southern and eastern. Inhabited by Kamali Mussalmans; traversed by a stream issuing from the Kázánchi mountain in the south-east, and after flowing past Lupchuk and Karatippa, falling into the Lobnúr Lake.

16. *Sultan Abdul Alím, Danishmand Turkistani*, 3 farsakhs.—A town and a fort; 500 houses. Two gates on the west. Inhabited by Kamali Muhammadans. Water from springs and wells.

17. *Sum Kugku*, 1½ farsakhs.—A town and fort; 300 houses; only one gate on the south. Water from springs.

18. *Kamal*, 5 farsakhs.—Akár langar and is an intermediate station, two farsakhs from the preceding stage. Kamal, a large town, containing 14,000 houses, under the rule of the Khatáis. Only one Chinese Governor named Wang over the Muhammadans and others, his Lieutenants being all Muhammadans.

List of successive Lieutenants.

1. Kádir.
2. Muhammad Bashír.
3. Najm-ud-dín.
4. Akhán.
5. Ráshd-ud-dín.
6. The last named is the present Lieutenant of the Chinese Governor.

The Muhammadan section of the town has three gates, *viz.*, the Su gate on the south-east, the Urda gate on the north-west, and the Yungchi gate on the south-west.

The Chinese section has four,—the northern, the southern, the eastern and the western gates. A road goes from here to China, and is frequented by *arabas*, or carts conveying traffic.

From Kamal to Bári Kúl.

1. *Kushauti*, 5 farsakhs.—20 houses of Kara Khatáís. Water from springs.

2. *Yanjagu*, 2½ farsakhs.—Pasture land; 15 houses, inhabited by Kara Khatáís. Traversed by a stream coming from the northern mountains.

3. *Dawánsi*, 3 farsakhs.—Uninhabited; a winding road fitted for wheeled traffic; a frontier outpost guarded by Chinese soldiers.

4. *So Mushtang*, 4 farsakhs.—About 100 houses inhabited by Kara Khatáís. Watered by a stream issuing from the Nansa mountain.

5. *Kúsí*, 5 farsakhs.—A town containing 400 houses inhabited by Kara Khatáís. Watered by a stream issuing from a southern mountain called Nansa.

6. *Bári Kúl*, 4 farsakhs.—A town situated on a lake. Has two divisions, one called the Kara Khatái and the other Mánju. No Muhammadans. Is a Chinese possession. Population 10,000 families. The northern part of Bári Kul is inhabited by Kalmáks of the Sulung Sheba tribe and Táshma Chúíchaks. On this side there are also houses of Russian merchants.

ROUTE FROM URUMCHI TO BÁRI KÚL.

1. *Gumdi Emar*, 3 farsakhs.—A town containing 400 houses. Attached to Urumchi. Inhabited by the Khatáís. Crossed by a stream which, coming from the Túfán Ata mountain, flows on to Jigdah, where it terminates.
2. *Khegu*, 4 farsakhs.—A commercial town; 300 houses, inhabited by the Khatáis. Watered by the same stream.
3. *Yushugu*, 3 farsakhs.—A town and a bazár; 400 houses, inhabited by the Khatáís; a stream from the Túfán Ata mountain.
4. *Nio Fangza*, 3 farsakhs.—50 houses; water from springs.
5. *Santái*, 5 farsakhs.—A town with 1,000 houses; a stream from the Sukhlún mountain north of Kalmák. It is spent in irrigation.
6. *Fukáng*, 4 farsakhs.—A large commercial town, 2,000 houses; mines of iron, copper, silver and coal. Inhabited by Karakhatáís.
7. *Jema Sár*, 5 farsakhs.—A town containing several thousand houses inhabited by Karakhatáís. Water from the north-western mountains.
8. *Kachun*, 5 farsakhs.—1,500 houses. Water from the south-eastern mountains.
9. *Chitái*, 6 farsakhs.—A town of the Karakhatáís, containing 1,000 houses; crossed by a stream from the Gáchan mountain.
10. *Mori*, 4 farsakhs.—400 houses of Karakhatáís.
11. *Sanjangza*, 5 farsakhs.—200 houses of Karakhatáís. Water from the southern mountain.
12. *Dushtau*, 6 farsakhs.—Entirely waste.
13. *Shushtau*, 4 farsakhs.—20 houses. Water flowing on from the preceding stage; also from springs.
14. *Be Sanza*, 5 farsakhs.—50 houses of Karakhatáís. Water from springs.

15. *Chijitoza*, 4 farsakhs.—15 houses of Karakhatáís. Water from northern springs.
16. *Shán Jangza*, 4 farsakhs.—A waste tract. Water from wells.
17. *Kaburgha*, 5 farsakhs.—Ditto, 4 houses.
18. *Dachan*, 4½ farsakhs.—Two houses; spring water.
19. *Bárikul*, 4 farsakhs.

FROM KAMAL TO THE CHINESE WALL.

1. *Sailik or Kum Bulák*, 5 farsakhs.—A village of Kamali Muhammadans; 100 houses; spring water.
2. *A'l Timur*, 4 farsakhs.—A Muhammadan village, as above.
3. *Yandung*, 3 farsakhs.—A desert. Water from a mountain stream. An urtang; five houses.
4. *A'chak*, 6 farsakhs.—A desert. Water of wells brackish. Five houses of the Urtangchi Khatáís.
5. *Sájangza*, 5 farsakhs.—Ditto.
6. *Shukhli*, 2½ farsakhs.—A desolate place; two houses of Karakhatáís.
7. *Shi Shansha*, 5 farsakhs.—A pass. No habitation. Water issuing from springs. A gold mine. Practicable for wheeled traffic.
8. *Máluny Changza*, 5 farsakhs.—Waste. Water of wells brackish; four houses of Urtungchís; a gold mine.
9. *Khunar Yangza*, 4½ farsakhs.—A wilderness. Springs of water; six houses of Urtungchís; occasional abode of miners.
10. *Dákhun Yangza*, 5 farsakhs.—Ditto.
11. *Bed Ungza*, 5 farsakhs.—Ditto.
12. *Hanshi*, 6 farsakhs.—A large town, comprising 5,000 houses inhabited by Karakhatáís. Several forts. The town has four gateways. Gold is also produced here. Watered by a stream issuing from the Hanshi mountain and flowing on to Suchu.
13. *Shánán*, 4 farsakhs.—A town consisting of 400 houses, inhabited by Karakhatáís. Gold produced in the north-east chain of the Hanshi mountains. A Bazár and a Serai.
14. *Shank Tapu*, 3 farsakhs.—A town containing 500 houses of pacca masonry, inhabited by Karakhatáís.
15. *Phulanji*, 4 farsakhs.—Ditto.
16. *Chadádgo*, 7 farsakhs.—A town built on a plain; 1,000 houses; residents Karakhatáís. A stream from the Sonansa mountains.
17. *Sandugo*, 3 farsakhs.—Ditto.

18. *Yumun*, 3 farsakhs.—A large town, 5,000 houses. Water coming from the Nansa range. Serai and bazar of pucca masonry.

19. *Jichansha*, 6 farsakhs.—1,000 houses, ditto.

20. *Kháshágo*, 5 farsakhs. Ditto.

21. *Khoi Khoilo*, 5 farsakhs.—400 houses of Karakhatáís. Eight marches from Khoi Khoilo is the Chinese wall called Sakál Karáwal by the Turks It is stated by Haji Abdul Karím, traveller, on the authority of Ismail Daláí, a Chinese Commander of the late Amir's forces, that Hanshi is 10 marches from Kamal; Shutu, 7 marches from Hanshi; Kanto, 4 marches from Shutu; Luntu 6 marches from Kanto; Lanju 5 marches from Luntu; Shanán 10 marches from Lanju; Shansi 8 marches from Shanán; Pichpali 19 marches from Shánsi; and Pekin 10 marches from Pichpali. These marches are performed by troops and merchants.

In Zikad 822 H. (1420 A.D.) Mirza Sháhrukh, son of the Amír Timur, sent an Embassy from Herat to China. The diarist attached to it was Khoja Ghiás-ud-dín, Nakkásh, who writes that, proceeding by the road of the Kalmák desert, the party reached Yulduz on 28th Jamádi-ul-awal 823H. (1421 A. D.) and Turfán at the end of the same month; and that on 5th Rajab they arrived at Kara Khwáju. In the route described by me the names of Yulduz, the capital, Turfán and Kara Khwaju occur as preserved to the present day. The envoys of that period travelled very slowly; for the embassy of which we are speaking was nine months in doing the distance from Herat to Kara Khwáju.

It is stated by Sharf-ud-dín Yazdi, author of the Zafarnama Timuri, that Khán Balígh, the capital of China (now called Pekin), is 161 days' journey from Khotan, as per detail below :—

From Khotan to—

Kara Khwáju, 35 marches.

Sakáwal (situated on the Chinese border marked by the great wall), 31 marches.

Kunjatu City, 55 marches.

Khán Balígh, or Pekin, 40 marches.

In 1861, when Eastern Turkistán was subject to the rule of China, the Chinese caravans would reach Yárkand by 107 marches. The straight road to China lies through Khotan and Chichan on the Lob Núr Lake. It can be traversed in 40 days; but the country through which it passes is a sandy desert. The Embassy diarist of Sháhrukh Mirza also states that from Kásghar Samarkand is 25 marches and Khotan 15; that the envoy, crossing the Gobi desert, reached the town of Sufi on 9th Rajab and the city of Tankchu on the 14th Shabán. This is the first city that falls in the way of the traveller on entering the Chinese territory. On the 17th the envoy reached the great wall, passing over

which he arrived at the city of Sakchu. It is said that from here to Pekin there are 99 post houses. On 4th Shawál the party reached the Kara Morán river, on the 27th the city of Sedin Mor, and on 8th Zilhij the capital of China. On 15th Jamádi-ul-awal the envoy received permission to return, and on 10th Ramzán 825H. (1423 AD.) he arrived at Herat.

It is mentioned by Marco Polo that the town of Lob (Lup) is situated on the border of the Gobi desert, which can be crossed from north to south in a month. Travellers going to China who take the route across tha desert stop for refreshment at Lop or Lob, where they also collect provisions for their onward journey. The principal town of the Tungat country in the Lop desert is Sáshín or Shaju. The Province of Kamal is situated in the middle. North of Tungat is the desert of Shámú, which is crossed in 40 days. Then comes the Karakuram city. It is three miles round, and was the capital of the Mughals. In the town of Kiyundu or Chamaktu in Tungat was the palace of Kiblái Khan, which was used by him as a summer residence. In the winter season he resided in Pekin, on the north-east border. A new town called Táidu was built by him in the south. The city of Pekin is divided by the river into two portions—one is called the Chinese portion and the other the Tartary portion. The throne of Khán Balígh was occupied by Kiblái Khan, the son of Tái Khán, the son of Changez Khan. Marco Polo, who travelled through China in the thirteenth century of the Christian era, makes mention of a Tartar Christian, calling him John Presbyter. This man belonged originally to the Karait tribe, and was named Tughral Khan. He was a nobleman of Karakuram when Tartary was first visited by European missionaries. As he embraced Christianity, they gave him the name of John with the title of Presbyter. A difference having arisen between him and Changez Khan, the latter caused him to be put to death, and further gratified his malice by drinking wine in his skull.

The route from Kokyar traversed on their return journey by the British Embassy.

I give only the names in detail as one Engineer attached to the Mission has described in his report the different stages according to the results of his survey :—

1. Kokyár to Ak Masjid—

Intermediate places.

Atuz,	1	farsakh.
Pasa,		do.
Uzuntati,	1½	do.
Kazalyár,	½	do.
Yablughtati,	1	do.
Kák,	½	do.
Kashunghi,		do.
Ak masjid,		do.

2. Ak Masjid to Dubba.

Intermediate places.

Turpá Dawán,	1	farsakh.
Akkuram,	½	do.
Chik Lik,		do.
Ishak Ata,	1	do.
Tállik,	½	do.
Beg Kuram,	½	do.
Tangi,	1	do.
Tibas Aghzi,	½	do.
Mazár Khoja Sultán Hisám-ud-dín,	1	do.
Dubba,		do.

3. *Dubba to Uchaghzi—*

Intermediate places.

Tishaktásh,	1	farsakh.
Garanjkárlik,	½	do.
Toraghíl Aghzi,		do.
Uch Aghzi,	½	do.

4. *Uchaghzi to Kulán Uldi*

Intermediate places.

Utai Ungu Yangi.		
Dawán,	1½	farsakh.
Kulán Uldi,	1½	do.

5. *Kulán Uldi to Kokát Aghzi.*

Intermediate places.

Sasakh Bulák,	1	farsakh.
Kirghiz Jangal Kokàt Aghzi,	2	farsakhs.

6. *Kokát Aghzi to Kashmir Julgha.*

Bukhár Uldi,	1	farsakh.
Egar Sáldi,	1	do.
Copper mines.	1	do.
Kashmir Julgha	1	do.

7. Kashmir Julgha to Khapúlung,	4	farsakhs.
8. Khapúlung to Aktágh,	4	do.

9. Ak tágh to Bálti Barsang or Bránsa.

Intermediate places.

Wahâb Julgha,	2	farsakhs.
Kiziltágh,	2	do.
Bránsa,	1	do.

The road further on from Aktágh has been frequently traversed. Between Bránsa and Daulat Beg Uldi is the famous Karakuram, which the Yárkandis regard as the boundary line of their territory. But the Maharaja of Jummoo does not agree, and would include in his own dominions Shahídulla Khoja, which lies beyond the mountain. This natural barrier, however, would appear to be the proper limit between Tibet and Yárkand.

Ordinary Marches of the Embassy.

1. Aktágh.
2. Bálti Bar Sang.
3. Daulat Beg Uldi.
4. Bursa.
5. Murghi.
6. Sasar Dawán.
7. Túti Elák.
8. Cháng Lung.
9. Pana Mik.
10. Taghá r.
11. Sipti.
12. Dagar.
13. Amarla.
14. Ladákh.
15. Namu.
16. Saspul.
17. Núrulla.
18. Láma Yoru.
19. Sharghul.
20. Karghul.
21. Thasgám.
22. Darás.
23. Matáin.
24. Son Marg.
25. Gund.
26. Gándril.
27. Kashmir.

A Road from Askardu across the Mastágh mountain joins at Ak Masjid the road from Kokyár.

Shagar.
Kashmal.
Baha.
Baldaldu.

Ististi.
Dawán Maztágh.
Jangal.
Dawásu.
Shakhs Kambo.
* The Khaltan Darya.
Ak Kuram.
Ak Masjid.
Kokyár

PUNJAB GOVERNMENT

COLLATERAL RESEARCHES IN THE COURSE OF THE MISSION TO YÁRKAND.

Notes on the River Indus.

A small stream issuing from the Mántalai lake at the foot of the Himalaya Range, north-west of the Mansarowar lake, flows through Chánthán to the village Rung, and thence to mauza Chamra and Sakhthi, where, on the right bank, are situated the villages of Shi and Thaksa, and on the left, of Giáh Meru, Hami, Murchhalang, Changa, Taghna, Chhachhút. Lower down from Sákhthi, on the right bank, are Chughlam Sar and Pútak, higher up to the north of which is the town of Ladakh. Flowing past this town, and taking the name of Ladakh, the stream runs on to Phiang, Taru and Namu, where it is joined by another stream called Sarb. This latter, rising in the Phúlk Danda mountains, runs along the border of Pitti Lahul, and after reciving the waters of the Rukshu and Zankár, which are fed by several small streams formed by the melting of snow, falls into the Ladakh river at Namu. From here the united streams flow through Bazgu, Saspal, Nùrulla Khalsi, Dáhnu, Garkunu, Daskar, Khurdas Garga in the Ladakh district to Dampu, pargana Gharmang, in the Askardu district, and then on, in a northerly direction, to Gunakhs and Murul, belonging to the same district.

Explanatory Notes on the Rivers Sháik and Nobra flowing to Askardu.

A stream flows past Khumdán, where it is joined by another stream coming from Daulat Beg Uldi called the Karakuram river. It becomes considerably enlarged under Sasar by receiving the waters of minor streams called the Murghiwála, the Dib sang, the Kizil Angúr, and the Bursa. Lower down it is joined by other such streams, *viz.*, the Sháik, the Dagar, the Khardung, and the Khalsar, the combined channel taking the name of the Sháik.

Another stream called the Yárma or the Nobra flows from above the Changlung, which was anciently traversed by a route to Khapulung. This route was closed by the people of Nobra, who, by the throwing in of charcoal, helped the formation of ice blocks which obstructed the passage altogether. Three kos below Changlung are Tulom, Phuti and Tukhpu. Here the Nobra is joined by the waters of the Sasar, the

* Flowing on to Karghalik.

Sarthhang, the Túti Ilák and the Panámik mountains. These tributary streams join at Panámik, forming a large stream which in its course receives at Chamshan the waters of a small stream from the east; then flowing on to Daskat and Laghzun, it unites with the Sháik river. Khalsar is three kos above Laghzun to the west, where the main channel is joined by other streams called the Daskat, the Hundar and the Dukha. Then crossing Chhurbat* Lighdang, Chhalunkha, Turtuk, Takhshi, Phiano, Sak,† Póin, Partuk, Kosín Kús, Dùd, Lunkha and Surmu; it reaches Haldi, where it forms a junction with the united waters of two other streams, one rising from the Khurganu mountain near the Kandas village in pargana Khapulu, and the other from a mountain called Saltora. Joining at Dumsom, they flow on through Thighas to Haldi, receiving in their course also the waters of a stream called Kani Hushi. From Haldi the united stream runs past mauza Sulankhar Ghar towards the Khapulu fort, where it is joined by a stream called Gangcha. Thence, flowing past Bara, Lahar, Kharku, Baraghar, Thalyi, Logu, Khallik, Kunis, Guru, Ghawári, Gun and the Keras fort, it joins the main river at Chhumdu.‡ From here the channel runs on through Gul, Nar, Ghurwa, Thurgu and Khupchun to the Askardu fort, half a kos beyond which it is joined at Balaldu by a stream issuing from the Mustágh mountain on the border of the road to Yarkand; another stream rising in the Basha mountain on the Kanjad border, called Hunza, joins the main channel at Tassar. The river flows on fertilizing in its way the lands of Kashmal, Saldi, Ghalapur, Wazírpur, Alchúri, Hashúpi, the Shagar fort, Kárdu, Kumra, Chari, Barágár, and Kosra. At the last-mentioned place it receives the waters of a stream coming from the Khasra mountain; then flowing past Bashuja, and Zareshak, it irrigates the following villages of Rondu, *viz.*, Bughbacha, Garbidas, Turmik, Tehwár, the Mandi fort of Rondu, Harpu, Tariku, Tak, A'bsard, and Shangus. At Shangus there is a high mountain pass, on the other side of which is Haramas in the Gilgit district. The streams called Gilgit, Yásín, Gurjal and Nagri Hunzu coming from the borders of Taghdumbash and

* A pargana of Askardu.

† The commencement of pargana Khapulu, of Askardu.

‡ Here the following streams also join this river :—

1. *The Darás river*—Issuing from Zujla and irrigating mauzas Marphuchhu, Lungman Matáin, Pandrás, Marphula, Darás, Chokial, Dandal Thang, Thasgám, Kharbu, and Kakhsal, of pargana Talil.

2. *The Shangu and the Shigar river*—Originally one stream, which rising in the Deo Su mountain divides into 2 channels. These, after flowing along the Shangu and Shigar roads respectively, join again at Royál. Then the united stream runs on through Phultkas in Kharmang and Vilung to Kargat, Chhua and Khurl, having formed at Kakhsal a junction with the Daras river.

3. *The Surulah river*—Rises in the Ranskár mountain, and flowing south reaches Ti Suru, where at a place called Sankhu it joins the Phulumba river. Then going past Lang Kursi, Lunchhi, Tamas Kanúr, Manji, Baru, Kirgal, it forms a junction with the river flowing under Khural. It then crosses Gangni and Uldand, and at Mural joins with the Ladakh river already traced to the Mántalái lake. The large river so formed runs past the villages Hamze Kund, Narakti, Turgun, Bughcha, Palbaldu, the Gharming fort, Ghundus, Mewardu, Pári, Tulti, Kamángu, Chhambdu, Ghási, Mánthhu Khu, the Parkuta fort, and Sarmik, uniting with the main iiver under Chhamdu.

Wakhán in the north-west, and severally uniting in their course, form a large river at Bondi. This, flowing through Chilas and mountainous regions,* takes the name of Attock between Hazára and Peshâwar.

Parganahs of Askardu.

1. Kharmang, in the south-east.
2. Shaltura }
3. Khaplu } in the east.
4. Parkuta }
5. Shigar, in the north.
6. Rondu, in the north-west.
7. Keras, in the west.
8. Baráldu in the north-east, bordering on the Mastágh† mountain.

Báltistán, of which Askardu is the capital, is situated north-west of Ladakh. Kirgal and Darás lie south-east, and Kashmir south, of Askardu, while to the north and north-west of it are situated Nagri, Hunza, Yásin and Gilgit.

Principal villages of Shigar.

Nali, Wazírpura, Guláb pura, Khebrappa, Báshu (shrine of Sháhi-Násir Khusro), Baráldu Panchhad, Goma Panchhad, Kashhúmal, Yaldi, Achúri, Khurchus, Hashúpi, Tarúpi, Bankáh, Churgáh, Sukuldu, Fadang Bám, Mahnu, Sunmu, Masháupi, the Wazir fort, Chalípa, Ham Kappa, Wakipa, Zawápa, Shaghran, Kiakappa, Marahappa, Astampa, Kothhang.

Divisions of Kharmang.

Parkuta, Talti, Pári, Ghandús, Rumbu, Káh, Dúh, Kuma Dúh, Hamzi Kund, Mural, Turghun, Ghuldang.

Memúsh, Memush Thang Besal, Kangni, Hardás, Karkat, Karkat Chúh, Kakhal, Darlung, Dufal Tuk, Shangu, Shakar, Kankhaluma.

Villages of Rondu.

Harámus, Tagh, Doruppa, Talubargh, Turmuk, Tahewár, Surdas, Karba Das, the Mandi Khar fort, Tarmak.

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* From Sosal Gali in the south-eastern corner there goes a road in the northern direction to Agror, Satankhal and Tikri; then turning east it passes by Konsh and Nandáhár. From here it runs along the Indus, north of Alai, by the following villages :—

Khandia, Sedu, Yálus Bala (Upper), Yalus Payán (Lower), Kanísa, Jalkot Koli, Márnitar, Kiál, Jág, Ranu Siáh, Bankhad, Páyinkhad, Janjál, Sangiál.

In Alai there are.—

Thatta, Bori, Garh Shankar, Rájdhári, Lakhchuri, Balbúri Nagri, Gandur, Sukar Pashúra, Lagrám, Pomang, Jánjal, Gangwál, Naugrám, Pugal, Kharag, Banna, Telús Tandol, Ganta, all mountainous bordering on the Indus.

† Note.—This mountain is the boundry between Báltistán and Yárkand and is covered with perpetual snow.

Villages of Askardu.

Tharku, Kafchún, Ghuldung, Karsama Thang, the Askardu fort, Asiagarwála, Parwála Nanpurwála, Kirpi, Kil, Shikri, Tahiwar, Kamkardú, Tandul, Karáldu, Chunda, Khuta, Khuta Ránka, Ránka, Kat Panáh, Sandas, Kachúra, Shakár Thang, Zúk, Bashúwála, Yahri, Baghárdu, Kamurrah, Kárdu, Nardu.

Principal villages of Hunza, commonly known as Kunjud.

Kila Meon, Kila Hindi, Kila Husanábád, Kila Aliábád, Kila Haidarábád, Kila Karlat, Kila Kinshwála, Kila Altatwála, Damyál, Kila Ahmadábád, Kila Baltat, the residence of the Governor.

The Gurjál Division belonging to Hunza.

Gilmat, Ghalkan, Kila Sháh Tálib, Kila Fasu, Khibar, Kila Karcha.

The villages taken from Gilgit by the Ruler of Hunza.

1. Chaprot.
2. Daboladás.
3. Chalat.
4. Bakrút.
5. Dewar.
6. Numal.

These villages were first subject to Gilgit, paying tribute to the Maharaja. From 1867 they were for some time included in the territory of Raja Ghazanfar Khan of Hunza, but they are now subject to the rule of Gházán Khan.

Chief villages of Nagri.

Kila Nat, Kila Thúl, Kila Fikar, Kila Asfardás, Kila Pasan, Kila Samáyár,* Kila Nagar (residence of the ruler), Kila Hopar, Kila Haspar, Kila Sháhyár.

There are seven Tibets according to the geographical inquirers of Ladakh and Askardu, *viz* :—

1. Lassa, otherwise called Ursang, Aryang or Urtang.
2. Chánthán.
3. Ladakh and Purk.
4. Askardu.
5. Hunza.
6. Nagri.
7. Gilgit.

Rajas.

1. The Rajas of Ladákh call themselves Sharláchan, or descendants of the Sun. They are Bhot Buddhists, and have their chief place of worship at Lassa.

* The junction of the Nagri and Hunza rivers.

2. The Rajas of Askardu, Rondu, Haspura, Kharmang, and Parkuta have the title of *Makpún*.

3. The Rajas of Shigar, Khapulu, Keras, and Yabgu are addressed *Saramácha*.

The Charwáís or Nomads and the hill tribes call themselves Kadís, Barghappas or Chatpas. Probably they came to this country from abroad.

In Ladakh the Muhammadans of Chhachhút, Shi, Thhaksa and Chiháng, as also of Surú Karsi, in the sub-division of Purk, profess the Shiah creed; but those of Sutha, Shakarchithan, Piskam, Baru, Kirgal, Lunchhi, Salsiku, Thansa, Kanúr, Manji Chhuskur, Lángarsi are Núr Bakhshis, *i. e.*, neither Sunnis nor Shiahs. They do indeed profess themselves to be Sunnis, but they are really Súfis, or believers in the supremacy of the soul.

The people of Chhurbat, Khaplú, Keras, Shigar, Parkuta and Tolti, villages of Askardu, are also Núr Bakhshís; but those of Askardu, Rondu, Kharmang, Hunza, Nagri, Gurjál, Gilgit, and Sherkilla are Shiahs. The remaining inhabitants of Gilgit are Sunnís.

Details regarding Barghappas.

These people inhabit the sub-divisions of Mushkú, Huliál, Lamochan Gendiál, Khunda, Jasgún, Dandal, Kharbúdaráska, Shimsha, Chhalas Kambo, and Mándrás in the Darás district; and, according to the statement of their elders, appear to have emigrated from Chilás, Gilgit, and Dardu, to which travellers have lately given the name of Dardistán. The tribes called Gorez, Talil and Shangu are also Barghappás. They say they are Dardús, and profess to be Sunni Muhammadans, yet strangely enough, they intermarry with the Bhot Bhuddists of Ladákh. The Shangu Barghappás do not drink cow's milk from a superstitious fear that if they did so a sudden calamity would fall upon their sheep and goats. They give no dowry to their daughters, except a long kurta, a pair of trowsers, and a waist-band, the price of which, however, they realize from the bridegroom after the completion of the marriage. The reason given by them for this strange conduct is that, as the girl leaves her parents to settle in the house of her husband, she has no right to take any portion of the former's property either by gift or inheritance.

With the exception of Nagri and Hunza, all the *ilaqas* mentioned above are under the government of the Maharaja of Kashmir.

An account of the Buddhists of Ladákh having been given in his book by Mr. Cunningham, as also by other scientific travellers, I did not think it necessary to make further enquiries about them. Their temple is called Gunbá, and I saw with my own eyes their Lamas drinking beer in human skulls. They blow the armbone as a pipe and call it *marking*, and use a string of finger joints as a chaplet and call it *thhanga*. The Lamas, men or women, do not marry. They abstain from meat and take no part in worldly affairs. A woman Lama is called Chumu, and, like a Christian nun, remains a virgin for life. Lamas do not consider themselves as living. They are remarkable for the practice of witchcraft and magic, and are well acquainted with the science of astrology and the art of soothsaying, called *tunchak* in their language.

The Bhot Buddhists, whom the people of Turkistan call Kara Tibeti, or inhabitants of the black Tibet, eat the flesh of dead animals, and have no distinction of caste. One woman becomes at one time the wife of six or even seven men belonging to the same tribe or family, her first husband being called *chan chan*, and the others who share her bed jointly *chan chung*. An old father retiring from the world is called *khaun* and the son who takes care of him and succeeds to the patrimony is called *khang chan*. A collector practising exaction is designated *chhatpah*. A marriage assembly is called *tanmo*; the occasion is celebrated with songs called *luh*. I once heard women singing the following at a wedding—" Samjur chan chan Raja zumti kenwa mi," which, as I learnt on enquiry, means the Raja impresses into his service my husband, my lover. Probably the singers were the wives of those who had been sent to the Karakuram to procure supplies for the Yárkand Embassy.

The Buddhists give the name of *marcha* to the articles of food for men and cattle which are bartered by the village zemindars to the caravans of Yárkand.

Muhammadanism in Kashmir.

The introduction of Islam into this country is only of recent date. In the beginning of the eighth century of the Hijra, Sayad Bulbul Shah,* originally named Sharf-ud-din, came over from Khurásán and converted to the faith a servant of Sehdeo, the Raja of Kashmir, giving him the name of Ranju Shah. This occurred during the invasion of Zulkadar Khan, a Turk called Zulju by the Kashmiris. Taking advantage of the disturbances, Ranju Shah killed his master, Raja Sehdeo, and the latter's brother, Rám Chand, who was Commander of the forces, and then, after marrying Kotarín, the daughter of Rám Chand, he ascended the throne of Kashmir—725 H. (1323 A. D.) Awán Chand, son of Rám Chand, who had also embraced Islám, was appointed to the Government of parganna Lár and Tibet. Ranju Shah† died in 727 H. (1325 A.D.) He had assumed the title of Sultán Sadar-ud-din. His widow, Kotarín, summoned Udendeo, brother of Sehdeo, from Kandhar, and contracted a remarriage with him. She appointed Sháhmír, son of Tharál, son of Karsbásp, son of Yankroz, descended from Arjan Pando, and Bicha Bat Kákapuri, as ministers of state. A Turk named Azún having invaded Kashmir by Hirapur, Udendeo fled to Tibet, but Shahmir made a firm resistance, and after putting the enemy to flight assumed the reins of government. In 742 H. (1340 A. D.) Udendeo died, whereupon Kotarín, his widow, sought refuge in the fort of Indarkot. She then consented to become the wife of Shahmír, but committed suicide before completion of the marriage. In 743 H. (1341 A.D.) Shahmír became undisputed master of Kashmir. He assumed the title of Sultán Shamsuddín, and was the real founder of a Muhammadan kingdom in the country. His family reigned for two centuries and a half. The second great instrument for the propagation of Islam in Kashmír was Hazrat Sayad Ali, Hamdáni, who arrived there in 781H. (1379 A.D.) in

* His grave made of stone lies on the east bank of the river at Srinagar.

† His remains lie buried near the grave of Bulbul Sháh to the south.

the time of Sultán Kutbuddín. Through his exertions the Muhammadan faith spread extensively in the country, and its influence was so far recognized that the King changed his Hindu fashion of dress for a Muhammadan costume, and divorced one of the two sisters whom he had received together in marriage. On his return from Kashmir, the Sayad paid the debt of nature at Swát on 6th Zilhij 786 H. (1384 A. D.), and his remains were conveyed across the mountains of Chitrál and Badakshán to Khatlán in Kuláb, where they were buried. His tombstone bears the inscription of بسم الله الرحمن الرحيم (Bismillah arrahmán irrahim,—*In the name of the Merciful God*), which is also a chronogram of his death. A shrine consecrated to him is still visited by pilgrims in Kashmir.

Islam in Tibet.*

The Turkish historians of Káshghar carry the limits of the *jehad* of Satuk Bukra Khan as far as Little Tibet, Ladakh and Lassa. Moreover, Takal Muzkhán† and his descendants of the Mughal dynasty continued down to the year 747 H. (1345 A.D.) making religious wars on the inhabitants of both Tibets, and compelling the Buddhists to accept the Muhammadan faith. The great champions of the faith were Sultan Sayad Khan and Sultan Rashíd Khan of Káshghar, who till the year 939 H. (1532 A.D.) extended their conquests across Lassa, Ladakh, Nobra and Báltistán to the gates of Kashmir. Mirza Haidar and Sultan Sikandar Khan, son of Sultan Saíd Khan of Káshghar, entered the city, and the ruler gave his daughter to Sultan Sikandar in marriage.

Spread of the Núr Bakhshi, Shiah and Sunni forms of Islam among the Muhammadans of Kashmir and Tibet, including Báltistán, Gilgit, Chitrál, Kunjad, Hunza, Nagri, and Badakhshán.

The introduction of Islám in Balkh and Badakhshán paved the way for its promulgation in the neighbouring countries of Chitrál, Kunjad, Nagri, Sarikúl, Shighnán and Báltistán. Opposition and apostacy were at first frequent, but the irruptions of the Turks and Afghans gave strength to the cause and placed it on a firm footing.

How the Shiah creed gained currency in these regions may be explained as follows:—On the decline of the Abbasside dynasty, the Ismailites rose into power in Egypt and Africa. Their first ruler was Muhammad Mehdi, son of Abdulla, son of Ahmad, son of Muhammad, son of Ismael, son of Jaffir Sádik, who was fifth in descent from Ali. The reign of Mehdi was remarkable for the promulgation of the Shiah creed in Khurásán. He died in 322 H. (935 A. D.), and after him when Mustansar, one of his decendants, was on the throne of Egypt Shahi Násir Khusro Ulvi,‡ of Khurasan, hearing of the spread of the Shiah re-

* The Tibet Muhammadans are called Arghún.

† The first Muhammadan King among the Mughals was converted in 754 H.

‡ At a place called Bha below Baláldu near Mauza Shagar, in Askardu, there is a mountain covered with old ice and inaccessible, which is held sacred as the retreat of Sháhi Násir. A hot and a cold spring between Baláldu and Básha are viewed in the same light.

ligion, repaired to the capital of the Ismailites and remained there seven years. On his return to his own country he diffused the new sect in Balkh and Badakhshán. The surrounding districts of Shaghnán, Wákhán, Sarikúl, Kunjad, Nagri, and Askardu were also brought within the sphere of its influence.

The Caliph Mustansar died in 487 H. (1093 A.D.). Sháh-i-Násir Khusro Ulvi, fleeing from the rage of the Sunnis of Balkh, took refuge in the mountains of Jirm, where he wandered in concealment for twenty years. At last he emerged from oblivion, but was soon summoned by the angel of death. His grave is still to be seen in Jirm. He is called the Pír, or the saint of the mountains.

The second Caliph of the Ismailites was Hassan Sabbáh, who also went to Egypt during the reign of the Caliph Mustansar, and who returning therefrom preached the Shiah creed to the inhabitants of Khurásán. He set himself in opposition to Sultan Mallak Shah Siljok and Sultan Sanjar, and was involved in constant quarrels which culminated in riots and disturbances; meanwhile his disciples were employed in making proselytes in Iran, Khurasán, Balkh, Badakhshán, Shignán, Wákhán, Sarikúl, Kunjad, Nagri, Askardu and Baltistán.

Hassan Sabbáh died in 518 H. (1818 A.D.). A'gha Khan, of Bombay, claims to be descended from him. A full account of this will be given separately hereafter.

In 882 H. (1478 A.D.) Sultan Hassan Mirza, the ruler of Hirat, sent one Shamsuddín Iráki with a kharita, a sable postin and other presents to Hassan Shah, the ruler of Kashmir. The envoy declared himself to be a Súfi, and during his stay in Kashmír began to disseminate professedly the principles of the Núr Bakhshi creed, but in reality the tenets of the Shiah sect of the Ismailites. He returned to Herát after eight years, but came again to Kashmir through Badakshán.

In 894 H. (1490 A.D.) Hassan Shah died, and was succeeded by his son Fatteh Sháh. During the reign of this monarch Shamsuddin was employed in gaining proselytes to Shiahism, and he was so successful in his labours that not only the nobles of the Chik tribe, but also Fatteh Shah himself, became convert to the new creed. By this circumstance the antagonism between the Sunnis and Shiahs of Kashmir was confirmed, and quarrels and riots were successively repeated and renewed. In 918 H. (1511 A.D.) Fatteh Shah died, and was followed to the grave by Shamsuddín Iráki, whose remains were interred in Muhalla Zudi Bal. After the death of Fatteh Shah his son Muhammad Shah succeeded him to the throne. In his time, hostility between the two sects was carried to such extremities that it even endangered the administration. The Sunnis of Káshghar, who were accustomed to commit raids every year on Tibet, now fell upon Kashmir. Muhammad Shah was compelled to sue for peace, which he purchased by giving away his daughter in marriage.

Mirza Haidar, the Commander of the Káshghar troops, having had reason to be dissatisfied with the Khan, his master, left his service and repaired to the Court of Hamayún in India. The latter, although harassed by Sher Shah, received the Mirza with kindness and enabled him to occupy

Kashmir as the protector of the cause of Sunnis in that country. Mirza Haidar caused the tomb of Shamsuddin Iraki to be burned, and his bones to be exhumed and thrown away on the ground. He remained in possession of Kashmir for ten years. Besides the indignities with which he treated the remains of Shamsuddín, he got a sentence of condemnation passed by the Maulvis of India on a religious work which he had published during his life; and having summoned his son Baba Daniel, who had sought protection in Askardu, he caused him to be put to death. He ordered one Shingli, a leading Shiah, to be mangled, while many others of the same class also were made the victims of his persecution. Implacable hatred planted by these atrocities in the minds of the Shiahs of Kashmir was the cause of his ruin.* In 957 H. (1548 A.D.) he was slain at night by a butcher. His remains were buried west of the graveyard of the kings of Kashmir, and a Persian stanza containing a chronogram of his death was engraved on the tombstone.

After this, although Kashmir became a part of the Mughal empire, yet dissensions between the hostile sects continued unabated; so that in 1874 the great case of arson accompanied with riot was found to have its origin in their increased hatred and animosity.

It appeared on enquiry in the course of the Mission that the following persons were devoted to the cause of Shiahism as the khalifas or successors of Shamsuddín Iráki :—

Baba Daniel, his son.

Abu Saíd.

Mir Mukhtár.

Mir Jalál.

Mir Najmuddín.

Mir Abdulla.

Mir Muhammad Shah.

Mir Sháh Jalál.

Mir Sada Khan.

Mir Khan A'lum.

Mir Akbar Shah.

The last-named lives at Keras, in Askardu, and receives for his maintenance $1\frac{1}{4}$ seer of grain per house each harvest; besides this he also gets a cup full of apricots and a fowl from every three houses.

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* Mirza Haidar was cousin of Bábar, and author of Tarikh-i-Rashídi. He was the son of Hussain Gorkan, who was the son of Muhammad Haidar, who was the son of Amir Kabír Sayad Ali, who was the son of Amir Sayad Ahmad, who was the son of Amir Khudaidád, who was the son of Amir Buláchi, who was converted to Muhammadanism with Taghlak Timúr Khan in 54 H. (836A. D.)

The principal mohallas of the Shiahs in Kashmir are as follow:—

Jadi Bal Khánkáh.

Hasnábád.

Kamángarpura.

Sudarmar.

Pápura.

Manoharábád.

Shiahs are scattered also in other streets; their present head and leader at Srinagar is Mulla Jawád, son of Mulla Fazal Ali, of Khánkáh Sokhta, between Ali Kadal and Nokadal. He keeps a correspondence with A'gha Khan.

APPENDICES.

APPENDIX I.

On 2nd February 1874, a treaty of commerce between the British Government and the Amír of Káshghar was concluded through Sir. T. Douglas Forsyth, the British Envoy, and Sayad Muhammad Yákúb Khan, Tora, the Agent for the Káshghar State.

To test the operation of clauses (1) and (3) of the treaty, the British Envoy, with certain members of his Staff, made an excursion to Artish, and from there it was proposed to go on and visit Ushturfán, Marálbáshi and Aksú.

Captain Bidulph received permission to go to Marálbáshi, and he availed himself of the opportunity to discharge, in a most satisfactory manner, the duties with which he was entrusted.

Captain Trotter and Dr. Stoliczka proceeded from Kilti Ilák to Ushturfán, but the Amír's executive officials stopped them in their journey, and they had to return to the Embassy quarters.

The Envoy was told from time to time that he would be allowed to visit Aksú, but at last permission was refused; and he too did not seem to care much about it.

Early in March Mirza Yákúb, who had charge of the arrangements for supply of provisions to the Embassy, brought a message from the Amír one evening that His Highness was going to Aksú, and that the Mission was at liberty to depart. Accordingly preparations were made and carriage purchased for the return journey; but, as the routes were closed owing to the severity of the cold weather and the fall of snow, the Mission was allowed to stay at Yang Hissár, where it remained for two months. Meanwhile permission was obtained through Sayad Yákúb Khan that (under the command of Colonel Gordon) Captains Bidulph and Trotter and Dr. Stoliczka, accompanied by Muhammad Afzal Khan, Rasáídár, might make a tour, with the honors due to their rank, through Sarikúl, Pamir and Wákhán to the borders of Badakhshán, and the expedition was most satisfactorily accomplished.

In the month of May the British Envoy, accompanied by Captain Chapman, Secretary to the Mission, and Dr. Bellew, arrived at Yárkand with the object of returning to India.

One of the native officials attached to the Mission, *viz.*, Muhammad Ibrahím Khan, Inspector, had been sent from Káshghar with letters to the Amír of Kabul, to his Prime Minister, Sayad Núr Muhammad Shah, and to the British Agent (Náwáb Áta Muhammad Khan) accredited to the Court of that potentate, asking for a passage to India through Badakhshán, Balkh, and Kabul. But the Amír did not think fit to grant the request, objecting that the country was in a state of commotion owing to the disaffection of his son, Sardár Muhammad Yákúb Khan. The excuse was groundless. The fact was that the Russians were engaged in making conquests in Khíva, the banks of the Oxus were exposed to the raids of the Turkomans, and the Amír was extremely reluctant to allow a European Officer to travel through his territory.

A Native Surveyor named Abdul Subhán, who had been sent by Sarikúl, Pamir and Wákhán to prepare a map of Shighnán, returned to he Punjab through Badakhshán, Khullam and Kabul.

The officials sent to Wakhán had instructions to enquire into the murder of Mr. Hayward, to find out at whose instigation he and his five men had been killed, and whether the murderer was Mír Vali or his brother Sherdil. The native officials entrusted with the enquiry acted with great indiscretion; the investigation led to no satisfactory result.

To be brief, the Amír of Káshghar abided only partially by the terms of the first and third clauses of the treaty. In May 1874 the British Envoy expressed to Sayad Muhammad Yákúb Khan his desire to see Khotan, a great city of Eastern Turkistán, famous for its manufactures and gold mines, but the Sayad, without referring to the Amír of Káshghar, wrote to inform the Envoy that he did not think the proposed trip would be advisable, as it might be viewed in a suspicious light from his Uzbak characteristics by the Ruler of the country.

On this the Envoy deputed one Krishna, a Native Surveyor, to proceed with one servant from Yárkand to Khotan and Kiria, and then turning south, to explore the country through Chár Tágh to Rodakh in Ladákh. The Surveyor was furnished with a passport issued from the Embassy and approved and countersigned by Muhammad Yúnas, Dádkhwáh of Yárkand. Similar passports* were granted under their seals by the Governors of Goma and Khotan, and the Surveyor reached his destination in safety.

The Envoy declared his intention to return by the Kokyár route and the Ruler of Káshghar agreed to the proposal.

All this was only intended as a trial of the good faith of the Amír, and, except few instances, His Highness shewed himself willing to give effect to his engagements.

* NOTE.—The passports were written in Persian and ran as follows:—

"In conformity with the relations of friendship established between the British Government and His Highness the Amír Muhammad Yákúb Khan, Ruler of Káshghar, be it known to the subordinate Governors and executive officers holding jurisdiction in the territories of His Highness that the bearer of this, as per description given below, together with a servant, is travelling from Yárkand to Khotan and Kiria, and thence in a southern direction to Rodakh in Ladákh; and that the longest term of his journey, saving unavoidable hindrance, has been fixed at four months.

"It is hoped that the said Governors and officials will give him all friendly aid, and throw no impediment in the prosecution of his march."

(Sd). T. D. FORSYTH.

Seal of Muhammad Yúnas, Dádkhwáh.

Dated 9*th May* 1874 *A. D., corresponding to* 22*nd Rabiulawal* 1291 *H.*

Description of the bearer.

Krishna, son of Díp Singh; Caste, Hindu Rájpút; age 22 years, &c. &c.

To be held as cancelled after the expiration of the period fixed for the journey.

"Be it known to the authorities of Karakásh, Yurangkásh, Chár Tágh and Kiria that our guests Krishna and Jora Bái Sewak have arrived from Yárkand; they are at liberty to go to, and stay at, any village they like. They should be duly respected and not interfered with in any way."

Seal of Ishán Muhammad Niáz, Dádkhwáh and Governor of Khotan.

4*th Rabiuldkhar* 1291 H.

APPENDIX II.

On 2nd February 1874 Mr. Shaw, the British Agent, started for Káshghar to give effect to clauses 6 and 13 of the treaty. He was to take up his residence there under the operation of the former and make an exchange of treaties with the Amír according to the latter. As his own report must have shewn what success he met with after his arrival at Káshghar, I would only state here for the information of Government what I heard from Sayad Muhammad Yákúb Khan when he came on a mission to India in September 1876. In a private company he made the following observations in my presence :—

"The Indian newspapers are entirely wrong. The Amír of Káshghar never made a new treaty with Russia, and nothing has been done in contravention of the engagement entered into through Sir Douglas Forsyth to prevent Mr. Shaw being permanently stationed as British Resident at the Court of Káshghar. After the deputation of this gentleman to effect an exchange of the treaty, I told His Excellency the late Viceroy that the location of an English Officer as permanent Resident in our country would be inexpedient for the present, as it would excite the jealousy of Russia and induce her as a more powerful neighbour to cause us troubles on the border; but that this objection would be removed if the British Government would promise to help us out of those troubles. No answer was given to me at the time, but after the question had been considered in Council I was informed that the British Government was unwilling that the presence of its Agent in Káshghar should be a source of injury to us at the hand of Russia, and that consequently Mr. Shaw would be recalled. An order was sent accordingly and Mr. Shaw came back to India.

"I also said to Lord Northbrook that as I was to go to St. Petersburgh I would ask the Russian authorities if they had any objection to a British Agent residing in our country. I intended, after executing my mission at Constantinople, to proceed to London with Captain Hunter, and though I requested that officer to get me permission from the Grand Vazír to depart from the Turkish Capital, I was delayed till it was reported that the English Parliament had been adjourned for two months and a half. Meanwhile a telegram came from London that, as my business as Envoy from Káshghar was with the Governor-General and Viceroy of India, it would be better for me to postpone my intention of visiting the English Capital to some future opportunity. Therefore I made over to Captain Hunter the letter and presents I had brought for Her Britannic Majesty and set out for Russia.

"I saw Mr. Shaw at Káshghar while I was starting on my previous journey to India, and cautioned him not to mention before the Amír that he had gone to remain there permanently as Resident in pursuance of clause 6 of the treaty. He may have taken it ill, but I gave him the advice only by way of precaution.

"When I was ushered into the presence of the Czar, His Majesty looked sternly at me and gave expression to harsh words, saying he

had just received a telegram from Táshkand to the effect that the Amír of Káshghar had a hand in the Khokand rebellion, and that it was useless for His Highness to send a mission to make professions of friendship to Russia. I told His Majesty with the greatest respect that the news was not correct; that the Amír, my master, was a friend of the Russian Government; and that if what I stated should ever be found to be untrue, I might be dealt with as one deserving of punishment. On hearing this the Emperor smiled and treated me with the greatest consideration.

"While I was still at St. Petersburgh intelligence was received that the rebels who had escaped from Khokand to take refuge in Káshghar had been placed in confinement by the Amír and forwarded to the Russian Governor. This satisfied the Imperial Government, and the sincerity of Káshghar was vindicated. I embraced the opportunity to sound the Russian Ministers as to how they would take the establishment of a British Consulate in our country to look after the trade interests of India, and they did not seem to me to view the idea with suspicion or disfavour.

"I am therefore now willing that full effect should be given to clause 6 of the treaty of 2nd February 1874, which was arranged by me in behalf of the Amír, and by Sir Douglas Forsyth in behalf of the British Government.

"After the return of Mr. Shaw from Káshghar all communication between him and Muhammad Yúnas, the Dádkhwáh of Yárkand, was stopped owing to some mutual disagreement; but I effected a reconciliation between them; while the Amír also wrote to the Dádkhwáh to continue friendly correspondence with the British Agent at Ladákh." Here the Envoy produced a letter from Yárkand in support of what he was stating.

On 14th September 1876 Sayad Yákúb Khan went with Captain Molloy to Simla, where he was detained for the Imperial Assemblage at Delhi. After this he proceeded to Europe and visited London.

The great wisdom and diplomacy of the Sayad are universally admitted. It was in the course of his mission to India that he acquired a jágír of Rs. 25,000 from the Maháràja of Jummoo, while the results of his embassies of 1870, 1873 and 1874 speak for themselves.

APPENDIX III.

A description of the dealings between the Russians and the Amír of Káshghar after the conclusion of the treaty of February 1874 between the latter and the British Government.

NOTE.—The names mentioned in the narrative are given as written by the narrator.

The Russian Turkistán Gazette of 23rd October 1874 states that F. M. Romanoff, Mative, and Vaselinoff, Agents of Marazoff, a merchant of Moscow, started with a large caravan of goods for Káshghar. A hundred *chakrims*, or about 60 miles, from the Capital they were received

by the Amír's executive officials with a troop of cavalry, and treated with great hospitality. A special agent of His Highness conducted them to Káshghar, where quarters in the Yangi Sarai of Chársu in the city were assigned for their accommodation. They remember with satisfaction the honorable and hospitable reception which was accorded to them by the Amír on this occasion. After they had disposed of their stock with perfect freedom, His Highness purchased for his own Toshakhána, at liberal prices, whatever of it remained unsold. A comparison should be instituted between the reception given to these merchants and that which was accorded to Mr. Shaw, the British Agent, and Mr. Russell, a British merchant.

It is reported in the Russian Gazette of 14th December 1874 that on the 15th November Muhammad Zia and Mir Kásim Bái arrived at Táshkand as envoys from Káshghar, and on the 17th, being conducted to the presence of General Kálpakúfíski, the acting Governor, they made obeisance and discharged the duties of their mission.

Probably these envoys did not go beyond Táshkand, as Mirza Háji Pánsad was ready to proceed on an embassy to St. Petersburgh when Sayad Muhammad Yákúb Khan started on a mission to India.

The same paper of 15th December 1875 states that Sayad Yákúb Khan left St. Petersburgh on 16th October 1875, and passed through Samár on his way to Orenburg. A telegram was received from the latter place that he would proceed to Táshkand on the 17th of November.

The Russian Gazette of the 23rd December 1875 reports that on the 20th idem General Kauffmann arrived at Chamkant; that he had an interview with Sayad Yákúb Khan, who had also reached there; that he entertained him as a guest and delivered to him some presents for the Amír of Káshghar.

On the 21st the General went on to Orenburg on his way to St. Petersburgh; and the Sayad stayed at Chamkant for a week. He gave up his original intention of going to Táshkand, and adopted the route of Auli Áta, Tukmák, and Narín to return to his native country. The Editor of the Gazette remarks that Sayad Yákúb is a remarkably shrewd man of business.

The Gazette of the 26th January 1876 states that the Amír of Káshghar left his Capital to visit the cities of Aksu and Turfán. It is recorded in the paper of the 24th idem that a Captain of the Chinese troops, named Kundu Dalái, arrived at Shekhu. He had been eight months in the Chinese army, and it would appear from his statement that a force of 5,000 men, including 500 Sibúsoláns, 500 Khosangís, 60 Yáilghás, 60 Turgots, 40 Yarbún Sumús and others from Pekin and Ila, all belonging to the Kalmák tribe, was collected at Shekhu for the purpose of taking possession of Urumchi and Manás. The men were armed with old muskets, and 21 artizans from Pekin were engaged in manufacturing new ones from the supplies of iron sent to them from Kulja, which is in the possession of Russia.

In May 1874 a detachment of this force was quartered at Mauza Kúí Tún to attack Manás, but the project was delayed owing to a plan of operations not having yet been settled. The Commanding Offi-

cer, a Chinese named Saván Bani, though most energetic personally, could not advance without complete authority from Pekin. This authority, according to the Manju tribe of Shekhu, rested with the Commander-in-Chief named Chúndi Tun, who was employed in reducing the Tunganís to subjection.

On 23rd August 1874, for strategic reasons, a Chinese Officer, Kundu Daláí, marched from Shekhu to Urumchi and the Commander-in-Chief left for Pekin.

Intelligence was received at Shekhu that the ex-Khan of Kara Shahr had escaped from Pekin, and was engaged in organizing a force by collecting the Khan Altáis who belonged to his tribe. All the Khatáís in the Tungani army joined their tribesmen. They stated that the Tunganís were making great preparations for war. Three years ago they sent to ask the Amír of Káshghar for aid against the Chinese, but without success.

According to Kundu Daláí, the Amír built a fort at Karáwaldi to check the advance of the Chinese from Bari Kul, where they mustered nearly 40,000 strong, aiming at the conquest of Káshghar.

The troops stationed at Shekhu were intended only to operate against the Tunganís. There were 15,000 soldiers quartered at Shekhu and 7,000 at Sáwán. These, together with the 10,000 stationed at Sui, received their pay in cash, a sowár getting six sars (Chinese money Rs. 24), and a footman three sars=Rs. 12. Provisions were cheap at Shekhu.

The Russian Gazette of 16th March 1876 states that an embassy was coming to Táshkand from Káshghar. This report was confirmed in the same paper of the 20th, and it was added that caravans were coming also from Káshghar to Khokand. In the second paper it was announced that the Káshghar embassy had arrived at Táshkand on the 10th. In the Gazette of the 28th April it was reported that after having been presented before General Kálpakúfíski, the Acting Governor at Khokand, the Envoys took their leave and returned to Káshghar *viá* Andiján and Osh.

The Gazette No. 10 states that the Envoys were Mír Kásim and Muhammad Zia; that they brought from the Amír of Káshghar a letter of congratulation on the Russian conquest of Khokand; and that after receiving an answer from the Governor they went back by the Osh road to their own country.

The Gazette of the 12th May reports that General Kálpakúfíski despatched letters to Muhammad Yákúb Beg, the Amír of Káshghar, and Muhammad Rahím Beg, the Ruler of Karátgín, asking them to send their Agents to General Sokobolef, the Deputy Governor of Farghana, in order that the boundaries of their respective territories and Farghana might be marked in their presence.

In the Gazette of the 19th May it is stated that the embassy started from Aksú and passing through Káshghar and Tukmák reached Táshkand in sixty days. The Acting Governor received the mission at Khokand, and remarked that the Russian Government was very much

gratified to learn that the Khokandi Muhammadan refugees had been placed under arrest in Káshghar, a circumstance which confirmed the friendly relations with the Ruler of that country and augured the subsistence of still greater cordiality between the two States.

The purport of the congratulatory letter as stated in the Gazette was that the Amír was very much rejoiced at the intelligence of the conquest of Khokand by the Russians and of the appointment of General Kálpakúfíski as Governor of that province. He had therefore sent his Agents, Muhammad Zia and Mir Kásim, to convey his congratulations to the Russian Government and to enquire after the health of the Governor. He hoped that the friendly relations which already subsisted between him and the Russian Government would be confirmed all the more in future.

According to the statement of the Envoys, the Amír was then at Aksù, while his son Beg Kuli Beg was carrying on the affairs of government for him at the Capital. Sayad Yákúb Khan, who had returned from Russia, not finding the Amír at Káshghar, had to follow him to Aksù.

In the same paper it is also reported, on the authority of the Envoys, that every thing was quiet on the eastern frontier of Káshghar. The Amír's troops, consisting of 2,000 men, were stationed at Manás and Urumchi. These places still formed part of the dominions of Káshghar. The Civil Governor was a Tungani Akhúnd appointed by the Amír, and the Tunganís owning allegiance to the latter guarded the frontier with the troops of Káshghar. The Amír stopped the caravans owing to disturbances at Khokand, and now that peace had been restored, he permitted them to proceed to their destination. There were now two Russian merchants of Almati in the Káshghar territory, namely, Koznitoff and Kawazoff, and their stock of tea had not been sold.

The Russian Gazette of 30th May 1877 states that General Sokobolef telegraphed to the Gubernator that Yákúb Beg had sent a caravan, consisting of 3,000 camel-loads, valued at 3,00,000 Soms,* to Narín: such a large caravan had never entered the Russian territory before. It was accompanied by many laborers, subjects of Káshghar, who were going to Almati, Karakúl and Tukmák in Russian Asia in search of employment. A laborer's wages do not exceed two tilás a year in Káshghar; whereas they vary from one to two tilás a month in Russian territory. This may account for the fact of the Russian labour market attracting the labouring classes from Káshghar.

It would appear from the statements of the caravan that the Amír was encamped in those days at Aksú in anticipation of the Chinese advance.

In the Gazette of 1st September 1876 it is stated that an emissary came to General Sokobolef, Governor of Farghana, from Káshghar and went back after the execution of his mission.

The Gazette of the 13th says that the Chinese were drawing close to the frontier to besiege Urumchi and Manás, which had very much terrified Turdi Muhammad, Káshghari, the local Agent of the Amír, and the Tunganís of the latter city.

In August 1876 the Chinese forces were quartered within 10 chakrims (7 miles) of Manás

* A Som=Rs. 2-4-0 of the Indian coin.

According to the Russian Gazette of 6th October 1876, before the return of General Kauffmann from St. Petersburgh, General Kálpakúfíski wrote to inform the Amír Yákúb Beg that certain Russian travellers would pass through Káshghar on their way to Tibet, and received a reply that a hearty welcome would be given them as soon as they should enter the Káshghar territory.

The Gazette of the 6th November publishes a rumour that one Tora laid claim to the throne of Káshghar, and was likely to get the better of Yákúb Beg. The same paper of the 29th states that a telegram was received from Khojand that Yákúb Beg's Envoy had arrived at Osh and would soon reach Táshkand.

The paper of the 20th June contains the news that on the 18th May General Kálpakúfíski sent Captain Korapatkin, with an escort consisting of the latter's brother, Captain Spalis and Sunarkoloff and 10 Kazzáks, on a mission to Káshghar by the Osh route. On arriving at his destination, the Envoy met with a flattering reception. On the 21st November he left Káshghar for Takhsún to meet Yákúb Beg. He gives a brief account of his mission as follows :—

"On my arrival at Káshghar I was received with great honor by the high officials of the State. They conducted me to the Embassy quarters and gave me free permission to see any part of the country I liked. It is commonly rumoured that troubles have arisen in Káshghar owing to the strong ill-feeling which has grown up between the Amír and Hakím Khan, Tora. The latter was deputed to Turfán Kochár and Urumchi in command of troops, and he gained a great reputation for valor by fighting successfully against the Chinese and the Tunganís. This excited the jealousy of the Amír, who, fearing that the attachment of the soldiery to the Tora might lead to an insurrectionary movement against himself, determined to destroy the popular General. With this view he sent to request his presence at Káshghar. Before the return of the first messenger, he sent another with a very flattering letter repeating the same request. These successive messages roused the suspicions of Hakím Khan, who, after treating the second messenger with winning kindness and condescension, asked him to disclose what was at the root of the matter. The man produced a phial of poison and placed it before Hakím Khan, saying 'the Amír gave this to me to administer to you when an opportunity should offer to do so.' Hakím Khan at once called his officers and shewed them how his life had been aimed at. Each officer bore testimony to the tyranny of Yákùb Beg, and observed that Vali Khan, Tora, and Katta, Tora, had been killed by the Amír by similar artifices. Having thus secured the sympathy and support of his officers, * Hakím Khan, Tora, considered himself to be the real master of the country, and threw off the yoke of Yákúb Beg. On this the latter marched with an army against him."

* This Hakím Khan is a descendant of Afák, Khoja, who after the decay of the Moghal Empire succeeded to the government of the country. A list of the officials of Káshghar compiled by me is included in Captain Chapman's portion of the report of Sir Douglas Forsyth's Mission to Yárkand.

It is stated in the Russian Gazette of 17th December 1876 that Muhammad Murád Beg, Dádkhwáh, the Káshghar Envoy, with a party of 13 men, arrived at Táshkand, having travelled through Osh, Khokand and Khojand. He was escorted by a Russian Officer from Gulsha in Andiján and quarters were assigned to him in the house built for the accommodation of foreign emissaries in the city. He started from Káshghar immediately after the Russian Envoy, Captain Korapatkin, reached that Capital. He looked 47 years of age, and was originally a native of Oratippa. He had an interview with the Gubernator on the 28th November, and again on the 12th December, as stated in the Gazette of 4th January 1877. On the latter occasion the Governor treated him with affability and conferred on him a handsome khillat. He left Táshkand on the 13th December, returning to Káshghar by Khojand, Khokand and Gulsha.

When the Chinese wrested from Yákúb Beg the districts of Urumchi, Manás, Takhsún, Karashahr and Turfán, they received their supplies of provisions from Russian territory. Yákúb Beg was encamped at Aksú, and his Agent, Sayad Yákúb Khan, had returned from Europe after having visited the English Capital.

The Ruler of Káshghar was overawed by his powerful neighbour, and was consequently more amenable to Russian than to British influence. This may account for the difference of treatment accorded by him to the missions and merchants of the two Governments. He had evidently learnt the Arabic proverb which says that the nearer has a greater right than the more distant.

APPENDIX IV.

I ELICITED the following information from Mirza Kamál-ud-dín, the Military Secretary to Yákúb Beg.

According to the census of 1872, the population of Yárkand, Káshghar, Khotan, Aksú, Kochár, Turfán, Kara Shahr, Marálbáshi, Ushturfán, Takhsún, Manás, Urumchi, Lakchún, Pachán and other cities, towns, and pargannahs, both in the hills and plains included in the Káshghar dominions, was 2,945,700 souls* in 1875.

The country is indeed very extensive, but the population has been much reduced owing to the rising of the Khatáís, Kalmáks and Tunganís. Many of the Muhammadan subjects have been killed, while the effects of the great injury done to agriculture and commerce are only now beginning to be removed.

* Corroborated by the statement of Munshi Turdi Muhammad, who is 60 years of age.

The numerical strength of the Amir's army, as shown by the list, was as follows:—

Cavalry	...	45,000
Infantry	...	10,000
Contingents	...	14,000
Andijánís	...	2,000
Afghàns	...	500
Turks	...	25
Total	...	71,525

The total strength thus obtained, though small for the defence of Káshghar with regard to its extent and population, was in point of fact exaggerated.* But it would have even exceeded that amount if a religious war were proclaimed throughout the country.

The soldiers were not in a satisfactory condition. Those who remained in the lines received a varying allowance of clothes, cash and grain, but no fixed pay. The savings were remitted by the local Governors to the chief treasury.

A detailed account of the revenue of Káshghar has been given before.

The total number of field and other guns in the time of the late Amír was 300, but most of them were damaged and unserviceable, and were lying in different stations of the country. The soldiers were armed with muskets of the Uzbaki fashion, having a range of from 100 to 150 paces. The Chinese rifle, "Taifúr" has a range of 300 paces, and the cannon from four to six hundred paces. The other arms in use are bows and arrows and swords and lances. A field gun is drawn by from three to eight horses. A body of one or two thousand soldiers was drilled and taught the words of command in the Turkish language. The regimental bands consist of musical instruments, *viz.*, Karna, Búgh, Chang and Tambúr.

The Káshghar troops were no doubt more than a match for the Chinese soldiers, as the latter were still enervated by opium-smoking; but they could not stand against the more disciplined forces of the Russians. They could fight well behind entrenchments, and were also expert in committing night assaults. They fought like the troops of Farghana and Bokhára, but had much less courage. They were addicted to ease, and would prefer to remain under a Chinese or a Russian Government. Hence it was that Yákúb Beg was afraid of the Russians and took every opportunity to please and conciliate them. A contrary policy would have cost him his throne long before. The people were extremely dissatisfied with him on account of his exactions and oppression. His soldiers were seen working like common coolies, and it was only on the arrival of a foreign mission that by the distribution of a few tilás among them they were made to appear like themselves and go through a regular course

* According to Sayad Ardaláni, an official of great influence and experience in Káshghar, the whole army did not amount to more than 40,000.

of military exercise. They reverted to the same menial state when the mission departed.

Indian artizans were employed in the manufacture of guns and rifles at Káshghar and Yárkand on the English model; and English weapons were now coming there into fashion. But they could not avail much when there were no masters in the profession to use them.

APPENDIX V.

In April 1874, while the British Envoy was at Yang Hissár, a Hungarian traveller named Berzenczey came through Narín and Chakmák to Káshghar, where, on suspicion of being a spy, he was thrown into prison.

I was deputed to ascertain the name and antecedents of the prisoner, which I obtained by forming an acquaintance with the Jailor at Káshghar and laid before the British Envoy.

In the month following the Amír released the traveller and permitted him at his request to proceed to India. He came to the Embassy quarters at Yárkand, where the recommendation of the British Envoy procured for him a hospitable reception from the local authorities.

He had maps and surveying apparatus with him. The courtesy of the Envoy also provided him with a tent, a sepoy of the Guides for attendance and two khalásis, but it was arranged that he should not join the Embassy; so he took another route through Shahídulla Khoja, and when he came to Ladákh his tent was pitched separately from the Embassy camp. From here he went on straight through Kullu and Lahul to the Punjab and thence to Bombay.

He was a member of the Hungarian Parliament, but being convicted of bigamy had to seek refuge in Russian Asia. For some time he was Editor of the Russian Gazette at Táshkhand. He then went to Káshghar as a traveller for the purpose of proceeding to Tibet and China, but the Amír would not permit him to prosecute his journey. He was in India during the Mutiny of 1857.

He vilified the Amír much after his escape from Káshghar, and when he reached Bombay he published complaints in English newspapers that he had been illtreated by the British Embassy. After this he returned to his native country.

APPENDIX VI.

Russian Conquests in Farghana, of which the Capital is Khokand, and the effects of those conquests on the neighbouring States.

The Kipcháks and the Kirghiz of Farghana were long disaffected to the rule of Sayad Khudáyár Khan, and this spirit of revolt fre-

quently shewed itself in open riots and disturbances in the country. In the middle of 1875 both the tribes joined together and, fixing their head-quarters at the foot of the Karátgín mountain, began a systematic course of depredation in the Khan's dominions. A force was sent against them under Abdul Rahmán, Aftábchi, and Mulla 'Isa, Aulia, but these officers turned traitors and went over with their men to the side of the enemy. However, Mulla 'Isa paid dearly for his disloyalty, being himself killed by the rebels.

The chief leaders of the mutiny were Nazar Beg and Faulád Beg, Kirghiz, who were nearly related to the Khan. They won over to their own side also the troops which guarded the palace and the city. Finding himself thus deserted, Khudáyár escaped immediately with his family and 500 adherents to Khojand in Russian territory, accompanied by Tirakh, Tora, and Polkavenik, Sokobolef, the Russian Residents at his Court, who had also been fired upon by the rebels. Three days after entering Khojand the fugitive party arrived at Táshkand on 27th July 1875.

Next month the ringleaders having secured possession of Khokand, raised a party of fanatics to commit ravages on Russian territory under the name of a Jihád, and crossing accordingly the Sír river, they arrived at Mauza Ablígh in the Koráma District.

On 7th August the local police sent news of the aggression to head-quarters, whereupon General Kauffmann ordered Major-General Golováchúf to proceed with an army to Mauzas Tilas and Ablígh. In a despatch of the 11th idem, General Kauffmann states that a body of 5,000 rebels of Khokand, having entered the Russian territory across the Kandar mountain and taken up quarters at Mauza A'hangarán, were engaged with Russian troops and completely defeated. Many were killed on the spot, while the rest were pursued by Russian Cavalry to a great distance. The Russian troops suffered no loss in the engagement. General Golováchúf, in his despatch of the 13th, says that he sent a detachment of cavalry composed of Syberian Kazzáks under the command of *Podpalkonik Elghashatin* to operate against the enemy. This force made a sudden attack on a body of 800 men, of whom 500 were killed and the rest fled, leaving all their arms, ammunition and baggage in the hands of the Russians.

On the same day General Kauffmann went to Khojand to make arrangements for putting down the disturbance. As Khudáyár, the Khan of Khokand, had arrived there, he sent him to St. Petersburgh by the way of Táshkand, escorted by a Russian Officer named *Valadiaslaf*, Tora, and accompanied by *Ebin Mayin Si Folan* as interpreter.

After this the General despatched a body of Kazzák troops, consisting of both Cavalry and Infantry under Roznoff, Tora, against the Fort of Mahram. This was attacked and taken, and was made a repository of all the war material which had been captured from the Khokand insurgents.

The rebels set up Nasr-ud-dín Khan, son of Khudáyár, on the throne. The new Khan sent Ishán Fazl Ahmad Makhdúm with a letter and presents to the Russian Governor, who took the letter but returned the presents with a verbal message to Nasr-ud-dín that he would have an opportunity of a personal interview with him when he should come to

Khokand, and to the people of that city that they should meet him on his arrival with a Dastarkhán as a token of submission, failing which he would show no quarter to any of the inhabitants.

From Fort Mahram General Kauffmann set out with an army for Khokand. He marched on without opposition to Mauza Ablígh, the people of villages coming out at his approach to meet him and tender their submission. He accepted their allegiance and appointed Mirza Hakím, Parwanchi, to collect the revenue, and Konsahib, Tora, and Marlsknoff, Tora, to carry on the civil administration of the district.

Abdul Rahmán, Kipchák, fled from Khokand with 500 of his tribesmen to avoid an attack from the Russians.

On the noon of 30th August, as the Russian column approached the city, the new Khan met the Russian General outside the Sara-i-Mazár Gate and surrendered himself, imploring forgiveness for his conduct and craving the protection of the Imperial Government, which was granted to him.

The townspeople also presented a petition for pardon to General Kauffmann, stating that the fear of pillage had compelled them to side with the Kipcháks and Kirghiz in spite of their own convictions. The General assured them in a most gracious manner that he had come only to restore peace and promote their happiness, and he invoked the blessing of God to enable him to carry out his good intentions.

For the present he restored Nasr-ud-dín Khan to the Chiefship of Khokand, and ordered his troops to advance on the town of Marghlán, which they occupied in the month of September, the ringleaders Abdul Rahmán having effected his escape with a small party of his followers. Like the people of Khokand, the inhabitants of Marghlán also craved protection, on the ground that the doctrine of Jihád had been forced upon them by the rebels. General Kauffmann took this opportunity to address the people, telling them that he had for the time reinstated Nasr-ud-dín in the government of Khokand, and requiring them to render obedience to the new Khan, and give no countenance to the disturbers of public tranquillity.

He then summoned Nasr-ud-dín to Marghlán. The latter arrived there on the 13th September and attended on the General every morning to make obeisance to him.

On the 14th, Sultán Murád Beg, brother of the ex-Khan, who had fled with Abdul Rahmán, and having repented of his conduct, had deserted the rebel cause, surrendered himself to the Russian General, who delivered him to the new Khan.

Under the orders of General Kauffmann Ata Kul, Bátar Báshi, was appointed Governor of Marghlán.

In recognition of these services the General received from his Sovereign an honorary medal and a sword set with precious stones to express his thankfulness, for which he gave a public dinner and held a Darbar at Marghlán, which was attended by the following gentlemen:—

Sayad Azm, Galáva; Khan Muhammad, Bái; Mulla Zia, Bái; Sayad Ahmad, Khwája; Mulla Saliah, Bái; Mahmúd, Bái, son of Sharfi, Bái;

Laghai Muhammad Latif, Kárwan Bashi; Alti, Bái, a Kazzák Chief; Mír Jahándár Shah, late Ruler of Badakhshán; Mulla Kul Muhammad, a military officer; Kul Beg, Kur Básh of Khojand; all the notables of Marghlán and Khokand; and Sayad Nasr-ud-dín, Tora, the new Khan of Khokand.

Before the conquest of Marghlán General Kauffmann had warned the people to expel Abdul Rahmán and his followers from the city, but in spite of the warning they had harboured the rebels for ten days. As a punishment for this disobedience, the General inflicted on them a fine of Rs. 25,100 Tilás. They paid 60,000 Soms* at the time, and promised to pay the remainder by instalments. Zulfikár Beg and Mahmúd Khan, Tora, who had been appointed Atáliks (tutors) of the new Khan by order of General Kauffmann, were accused of disloyalty to the Russian Government, in consequence of which they were arrested and sent as prisoners to Orenburg. By the treaty made with the new Khan all the territory to the right bank of the Sír river was annexed to the dominions of Russia.

*A Khokand Tila = Rs. 5-12-0
A Russian Som = Rs. 2-0-0

On the 23rd September General Kauffmann marched to Namangán. The inhabitants of this city, as also of Kásán, Chust, Naukand, Shahídán and others on the right bank of the river, came out to meet him with Dastarkhán, the usual emblem of submission, and with great pleasure offered to become the subjects of the Czar. The General made a speech in which he accepted their offer in behalf of his Sovereign, and told them to live in peace in obedience to the Russian Government. He appointed Captain *Bekchum* a local Governor of Namangán and its dependencies, and withdrew the prohibitions which had been laid on the Kázís by the Khan of Khokand in regard to the levying of fees on marriages and successions. Besides this, he reminded the Muhammadans that they were at liberty to say their prayers and discharge all the other duties enjoined by their religion.

A military cantonment was permanently established at Namangán, the command of which was given to General *Sokboolef*.

On the 28th September news having been received that Abdul Rahmán and Faulád Beg had killed Áta Kul, the Governor of Marghlán, and taken possession of the city, General Kauffmann directed Major-General Terotsky to march with a battalion composed of Infantry, Cavalry and Artillery to the scene of disturbance and inflict a condign punishment on the invaders. The Khan of Khokand also despatched a force under his uncle, Sultán Murád Beg, to co-operate with the Russian army. The enemy having retreated from Marghlán, General Terotsky proceeded to Andiján. He was joined by General Sokobolef from Namangán, and on 11th October the Russian army was encamped within three miles of the Andiján city.

The Kipcháks rallied together to resist the attack of the Russians, and with muskets and matchlocks posted themselves behind the walls of the town and its gardens. But they had not rightly calculated the

strength of the enemy ; for on the first opening of fire from the Russian mortars they were thrown into confusion and put to flight.

The Russians organized the attack in this way. On 13th October they divided their force into two columns, and as these moved up from different directions towards the city, they found that all the approaches had been studiously blocked up by the enemy. But the assault was so boldly and skillfully conducted that they carried every thing before them under a heavy and incessant fire from the defenders and effected their entrance into the citadel.

The Russian troops were then mustered on the parade-ground, and they gave loud cheers, while their bands played the songs of victory.

As the inhabitants had aided the Kipchák rebels, General Terotsky ordered a general bombardment of the city. Seventy rounds of guns were fired during the night, which killed a great number of the people, the bursting of a single shell having caused the death of eleven persons instantaneously. The survivors escaped with their lives from the other side of the town, but their houses were set on fire and all their property was consumed.

As the day broke, Faulád Beg made an attack on what he considered an exposed part of the city, but he was met by a detachment of Russian troops lying in ambush and was compelled to fall back.

To be brief, having gained a reputation for valor, the Russian troops, which were both tired and outnumbered, marched back to Namangán without occupying the town and fortress of Andiján. In the course of their march they were fired upon by the rebels, who were concealed in the midst of the crops along the road, but no sooner were the latter attacked in return than they fell back and betook themselves to flight, leaving a large quantity of arms, ammunition and stores in the hands of the conquerors. This engagement took place on 17th October.

News of the successful termination of the expedition not having reached Namangán for three days, General Golováchúf marched with a fresh body of troops to reinforce those already engaged; but meeting. General Terotsky at Mauza Khoja-ábád on the Siáh river, he turned back with the latter and rejoined the head-quarters on the 19th. There were two guns in the war material captured from the enemy. Throughout their career of conquest in Central Asia the Russians have burned all the towns and villages taken in war without previously proclaiming their intentions to enable the inhabitants either to surrender or to escape. This is at once most perfidious and dishonest, and quite unexampled in the history of civilized nations.

A large number of old and diseased men as well as women and children have thus fallen victims to the fury of the Muscovite invaders, while a deal of household property belonging to innocent persons has been destroyed.

It is but natural with every people in the world, for the safety of their hearths and homes, to declare for the settled government on a threatened invasion of their country. But when hostilities actually commence, they withdraw from an active share in the struggle, leaving the task to those who have been trained to arms in the exercise of their profession, with the exception of a few bad characters, who have no con-

nections and no stake in the country, and consequently make no scruple to join in the fight.

The fact is that the attack of an enemy is resisted only to compel him to act justly and agree to reasonable terms of peace. Even if invasion is provoked by a hostile neighbour, there is no reason why retribution should be extended to the common people, who have not borne arms against the invader. On the contrary, they should be accorded protection of their lives and property, which would save the country from desolation and cement a bond of sympathy between the conquering and the conquered nation.

The exploits of the Russians in Central Asia are not the less remarkable for savage cruelty than were those of the Mongols and Tartars of ancient times. They have been equally conspicuous in indiscriminate burning, slaughter and spoliation. The Russians treat their war prisoners, whether male or female, in a way which decency forbids me to recount. All this is utterly incompatible with the ideas of a civilized people. The Khans of Central Asia were indeed barbarous, but the Russians who conquered them shewed themselves no better, though they passed for a civilized nation in Europe.

On the withdrawal of the Russian troops, Abdul Rahmán and Fauládt Beg returned and encamped themselves at Andiján. Fearing an attack from them, the Khan of Khokand fled from his Capital and took refuge with the Russians at Khojand. General Kauffmann sent him with a detachment of Russian troops to occupy Fort Mahram against the assault of the rebels. This fort, which had been made over to the Khan on the first quelling of the insurrection, was now taken back from him by the Russian Government for political considerations.

The people of Khokand were again preparing to rise in revolt, and as Abdul Rahmán and Faulád Beg were quartered in their vicinity, they were desirous to elect one of these Chiefs to be their Khan, though they were not all agreed in the selection.

On 29th October a body of 2,000 Kipcháks having occupied the Kán Bádám village, about three farsakhs from Fort Mahram, the Commander of the Garrison on receiving the intelligence marched with the Khan of Khokand to dislodge the enemy from his position. The Russians were victorious. The Kipcháks lost many in killed and wounded. In fact, 60 of the wounded Kipcháks were slaughtered by the Russians. One hundred and fifty horses, three large banners, and a great deal of other booty, fell into the hands of the conquerors. All this spoil was carried to Khojand and produced before General Kauffmann on the 13th November.

The General acknowledged the services of the victorious troops and entertained them at his own expense. He permitted Nasr-ud-dín Khan to return to Khokand if the people there would give him a sure pledge of their future allegiance.

It is reported that Khudáyár, the ex-Khan of Khokand, arrived at Orenburg on 27th September 1875. He was treated there with due consideration and was eventually sent to St. Petersburgh.

In November 1875 the people of Tora Kurghán rose in revolt, but the insurrection was put down at once by the burning of that village, together with Mauza Shaitán Kishlák, another village in the same vicinity.

On 19th December General Kauffmann left for St. Petersburgh, and General Kálpakúfíski was appointed to act for him.

Abdul Rahmán did not cease to make disturbances. He again collected his men at Tásh Billa, on the left bank of the Narín river, to fight the Russians, but was again defeated.

Shortly after the Kipcháks made another effort to disturb the peace of the border by rallying their scattered forces at Ablíghchi, one and a half miles from Namangán; but this attempt on their part was also made abortive by the action of General Sokobolef, who on 11th November marched with a force to put down the disturbance. He crossed the Sír river the next day, but when the rebels saw him approach they dispersed in different directions. Some of them preparing for resistance took up positions behind the walls of the town. They returned the fire of the Russians, but the latter were at last victorious, losing 100 killed and 8 wounded, while the Kipcháks lost 2,000 killed and a vast store of war material, together with 150 cart loads of clothes, 2,000 head of cattle and a large quantity of provisions, which were seized by the conquerors. Vali Khan, Tora, and other volunteers for the so-called religious war, were numbered among the slain.

The Russians burned that part of the town which faced the river, and then returned to their head-quarters.

The Kipchák fugitives also burned and laid waste the villages of Toda, Mang, and Bulák.

It is stated on reliable authority that Abdul Ghuffár, the ex-Chief of Oratippa, escaped from Táshkand with 500 followers in the direction of Khokand.

The road between Chust and Khojand was infested by robbers of the Kipchák and Kára Kalpák tribes. These having plundered a caravan coming from Bokhára, the Governor of Turkistán established a military post at Akjar to prevent their depredations. Nothing daunted, the marauders tried to enlist the co-operation of the inhabitants of the villages Káf, Oighúr and Marghzár; but finding that, far from lending the assistance asked for, the latter sought the protection of the Russian authorities, they set fire to their villages and fled before the arrival of the Russian troops. However, the latter pursued the fugitives to the foot of the hills, and burned and destroyed one of their villages called Khánábád. Continuing the pursuit through the villages of Kamish, Kurghán, Shahídán, and Bahádar Khán, the Russians came up with the robbers at Mauza Ashaba, and in an engagement which ensued, they inflicted a severe loss on the enemy. One hundred and fifty men of the latter were killed, while more than 200, who took shelter in the houses, perished in the flames when the Russians set fire to the village. One piece of cannon, 20 muskets, 60 swords, 90 lances, and 200 talwars, fell into the hands of the conquerors. Their own loss was 30 killed and 11 wounded.

After making a furthei reconnaissance round the villages Ghudas, Nári, and Taghash, they returned safely to Akjar on 19th November 1875.

Tranquillity now prevailed in all Russian territory on the right bank of the Sír river. The affairs of Khokand were still unsettled. The new Khan, Nasr-ud-dín, was still at Khojand. The rebel Chiefs, Abdul Rahmán and Faulád Beg, fixed their head-quarters at Marghlán, and their agents were employed in collecting the revenue in the dependencies of the city of Khokand.

The *ex-Chief of Oratippa placed himself at the head of the insurrectionary movement at Andiján. About 5,000 rebels were assembled at Khokand, and the number could be doubled by reinforcements from the interior when required. Up to the 13th January 1876 Faulád Beg and the other ringleaders intended to pass the winter in the city of Khokand, but Abdul Rahmán, Kipchák, was firmly resolved to fix his abode at Andiján, the country around which is inhabited by Kirghiz and Kipcháks. Moreover, it is the old Capital city of the Kipchák tribe, and the place where Abdul Rahmán had been making preparations to fight the Russians.

In July 1875 he dispersed the forces of Khudáyár when the latter had fled from Khokand. He then proclaimed a Jíhád against the infidel Russ, whereupon the people flocked to his standard as volunteers, and though they were repeatedly worsted by the Russians, they did not cease to cause annoyance and disturbance.

On 29th May 1875, news having reached the Russian head-quarters at Namangán that 5,000 rebels were assembled with hostile intentions at Koratippa, commanding the roads to Khokand, Marghlán and Balíghchi, whence fresh accessions to these numbers might be expected, Major-General Sokobolef marched against them with a force of 2,500 Foot, together with Cavalry and four pieces of cannon. At his first encounter with the rebels he defeated them with a loss of 100 men, and captured a large quantity of their military stores and provisions. After occupying Goratippa with his troops, he burned it and returned to head-quarters.

But the work was not yet finished. Intelligence was again received at Namangán that the rebels had rallied their forces on the Narín river. General Sokobolef again proceeded with troops and two guns to put down the disturbance. His first march terminated at Mauza Kuffa, and on crossing the river the next day, he observed through a glass the strength of the enemy, consisting of 4,000 men, who were encamped with flying banners on the plain. His troops advanced in two divisions,—one towards the upper and the other towards the lower part of the Siáh channel. They closed round the rebels, and after a short fight defeated them and pursued them as far as Mauza Uljábái, which is half a farsakh from the channel. Here an engagement took place, which resulted in the utter defeat of the rebels. Six hundred of them were killed, and the remainder fled to Khojábád, Arík Kishlák and Toda. Their power was extremely weakened, and the road between Uljábái and Toda was covered in many places either with the dead or the dying.

* Was allowed, with his son, Rs. 30 a day from the British Government till he lately left for Kabul.

The Russian General, giving up the further pursuit of the enemy, returned to the cantonment. In this latter engagement the Russian loss was 1 officer and 21 men killed and 2 Kazzák sowárs severely wounded.

On the 25th January 1876 General Sokobolef again marched with a detachment of troops to punish the rebels. Another detachment placed under the command of *Mehrzakemolsky* proceeded across the Narín river. It encountered the Kipcháks at Chínábád on the left bank of the Sír river, whereupon the latter were defeated with much loss.

On 26th January General Sokobolef encamped at Mauza Hak Kuli Beg and reconnoitered along the left bank of the Siáh channel as far as the Tabardi village. At the sight of the Russian troops the people fled from their habitations. The General ordered these habitations to be burned, and any Kipchák that should happen to come in the way to be indiscriminately put to the sword. Not a trace of this tribe was now to be found in the neighbourhood of Namangán and the Siáh channel. Its members concentrated themselves at Andiján and Marghlán; and the Russians resolved to despatch a large expedition for their punishment. Meanwhile General Sokobolef sent a detachment of troops to patrol the road to Andiján. All the hamlets and villages situated on that road which were inhabited by Kipcháks were burned to the ground, and this severity had the desired effect of bringing many of the border people to acknowledge the authority of Russia.

At length, after much deliberation, the General himself led an expedition against Andiján, which afforded a safe retreat to the rebels. He assembled his forces at Ak Chak Mák and then proceeded and laid siege to the citadel. He called upon the garrison twice to surrender, Abdul Rahmán, A'ftábchi, the ringleader, reminding them that their opposition would only lead to a general massacre and their own annihilation. But the Kipchák treated the bearer of this message with indignity and put him to death. The affront was too much for the General to bear. He first reduced the neighbouring village of Eskilik and then carried the fortress by assault. For a whole day and night the Russian troops were engaged in fight with the rebels in the town till at last the latter, after suffering a heavy loss, were utterly discomfited and dispersed. Abdul Rahmán with the remnant of his followers fled to Aska, and on 9th January the people of Andiján and the surrounding country came forward to offer obedience to the conquerors. Next day, General Sokobolef held a Darbár in the Palace of the city and after addressing a few words of encouragement to the people ordered the walls and buildings that had been demolished during the siege to be repaired. However, these repairs were effected at the cost of the inhabitants.

Nasr-ud-dín Khan, Tora, the Khan of Khokand, having been invited and acknowledged by his people, was removed from Khujand to Mauza Náímancha, about one farsakh from his capital.

From the Fort of Mahram Major *Rozánko* proceeded to dislodge the Kipchák rebels from Mauza Asfara. He succeeded in dispersing them after a short engagement, in which they lost 46 men killed,

while his own loss amounted only to 2 men killed. Besides this, his right hand was severely wounded.

After the conquest of Andiján by the Russians, Abdul Rahmán with Batúr, Tora, Asfandyár, Ala Kulí, Parwánchí, Kázi Beg, Eshák, Yár Muhammad, Dádkhwáh, and 24 other Sardárs from among his followers and 400 men escaped to a distance of eight chakríms or one farsakh; and from Mauza Asní, where he took up his quarters, he wrote to General Sokobolef to ask for pardon, tendering his submission, and saying that he would summon the other rebel Chief, Faulád Beg, to join him in acknowledging the authority of the Russian Emperor. As a war indemnity, the General inflicted on him a fine of 34,000 Soms.

The following telegram was sent by General Kauffmann from St. Petersburgh to General Kálpakúfiski, the Acting Governor-General of Turkistán, residing at Táshkand. "His Imperial Majesty the Czar has been pleased to direct that the Khokand territory be completely annexed to Russia under the name of Farghana, and that General Kálpakúfiski be appointed Deputy Governor of the new Province." Accordingly General Sokobolef proceeded to the Khokand Capital, of which he took possession without meeting with any opposition, the Khan, Sayad Nasr-ud-din, Tora, having resigned his authority and escorted the General into the city. These news are reported in the Gazette of the 28th February 1876. Faulád Beg fled to Karátgín. General Sokobolef entered the city with 29 guns and planted the Russian Standard on the walls of the Fort.

On 26th February a Darbár was held in the Fort to celebrate the conquest. The military command of the city was given to *Púl ka Venik Barm* and *Mehrza Kanulosky*, while Major *Yastar Sharmski* was placed in charge of the civil administration.

Sayad Nasr-ud-dín, Tora, the late Khan, was ordered to fix his residence at Mahram, and Abdul Rahmán, Aftábchí, Batúr, Tora, and Abdul Moman, who had surrendered, were sent to Táshkand.

On 8th March the Marghlán Police having captured Faulád Beg in the Osh mountains, produced him before General Sokobolef, and he was hanged at Andiján in the presence of the common people.

On 25th General Kálpakúfiski arrived at Khokand, and in a Darbár which he held to mark his satisfaction at the acquisition of the new province, he made the following speech :—

People of the town of Khokand and the country of Farghana,—Under the orders of His Imperial Majesty the Czar of Russia, which have reached me through General Kauffmann, I address to you the following observations.

"For centuries past you lived harmoniously together under the rule of Chiefs belonging to the tribe of Ming. In later times, the borders of our empire reached the confines of your country, and the relations of friendship and commerce were established between the two States. The treaty concluded in 1868 with Sayad Muhammad Khuda Yár Khan through General Kauffmann was respected on both sides, and it conduced to the general tranquillity of the country. But last year, in the month of Jamádiussáni, you rebelled against your legitimate Sovereign,

drove him from the throne, and then commenced a course of aggression in the Russian territory, which compelled the Russian authorities to put down the disturbance by force of arms. You should have, I believe, witnessed ample proofs of Russian valour in the gallant fight of Mahram, after the conclusion of which you were granted a general pardon and placed under the authority of Nasr-ud-dín Khan, who was appointed to succeed his father in the Chiefship of Khokand. But no sooner did the Russian troops re-cross the Sír river than you raised again the standard of revolt, compelled your new Khan to seek his safety in flight, extended the disturbance to the cities of Namangán, Andiján and others, and eventually by persisting in a course of rash indiscretion devoted thousands of your friends and countrymen to destruction. But through the blessing of God all your endeavours to contend against the power of Russia proved fruitless and abortive, till at length, after the massacre of Aska, your ringleader, Abdul Rahmán, A'ftábchi, feeling the hopelessness of the cause in which he was engaged, surrendered at discretion, and was granted an honcrable protection by the Russian authorities.

"Although the obstinate turbulence of the people of Farghana deserved no consideration, yet through the intercession of General Kauffmann they also have been freely pardoned and taken under the protection of Russia. Considering that your past history contains successive instances of popular rising against the settled authority, His Imperial Majesty has taken the administration of the Province into his own hands, giving it the name of Farghana, and appointing me to the charge of the Government.

"Now conformably to the pleasure of His Majesty, and under the directions of General Kauffmann, I congratulate you that from this day you have passed under the protection of the Russian Crown and are held entitled to all the rights and privileges of the subjects of Russia. His Majesty is always desirous to preserve the peace of the country and the people, so it behoves you to continue in the enjoyment of the Imperial favour by regulating your conduct according to the laws of the Empire. May God give you the ability to do good and keep you prosperous and happy."

The above speech was published in the Gazette of 25th March 1876, and the cities of Khokand, Marghlán, Aska and Andiján were illuminated.

Towards the end of March Nasr-ud-dín Khan removed to Táshkand under the orders of the Russian Governor. The rebel Abdul Moman was after all hanged in the public street of that city. Faulád Beg, who professed to belong to the dynasty of Khans of Khokand, was originally a tobacco seller; but he joined the rebel cause, and at the instigation of Turdi Be, Kipchák, Kul Eshak, Askás and other leaders of the insurrection, assumed the character of Mulla Ishaq Faulád Beg to found a claim to the throne of Khokand. The man who was put to death, therefore, was not the person he represented himself to be; the real Faulád Beg of the noble family is still living in a state of poverty at Samarkand.

An Envoy named Muhammad Yúsaf came with presents from Muhammad Rahìm Shah, the Khan of Karatgín. He had an interview with the Acting Governor-General of Turkistán, after which he was granted a khillat and permitted to return to his own country.

General Kálpakúfiski went to Marghlán, where in a public Darbár he exhorted the people to maintain order and tranquillity. On 24th April 1876 news was received here that one thousand Kirghiz had assembled with riotous intentions at Mauza Ulghai; that at Mauza Shah Mardán they had elected one Diwána Khan to be their Khan; and that they were committing depredations on the neighbouring villages. A strong body of troops was despatched under *Polkavenik Karoskoff* and *Polkavenik Amanoff* for the punishment of these marauders. The officers in command of the expedition state in their letter that on 26th April at Mauza Karámin they encountered the enemy, who were defeated with a loss of 100 men in killed and wounded; pursued to a distance of one and a half farsakhs, and dispersed in different directions while their arms and stores fell into the hands of the conquerors; that orders have been issued for the capture of Diwána Khan, and that a search is being made for him in all quarters. A detachment has been sent from Osh under Polkavenik Farid to make a reconnaisance in the direction of Chárkoh and Askara, where it is reported that Abdul Ghuffár Beg, the ex-Chief of Orátippa, who escaped from Táshkand, is preparing to make a disturbance.

After the conquest of Khokand and its dependencies by the Russians, I'shán Muhammad Maiman Khwája accompanied Nazar kul Pansad, ex-Ruler of Namangán, and 80 followers from the Province of Farghana having passed through Bokhára, Balkh, Kabul and Pesháwar, arrived at Lahore in the middle of April 1876 with the object of proceeding on pilgrimage to Mecca. Of noble parentage, this gentleman is one of the religious leaders among the Muhammadans of Turkistán. After describing the particulars of the conflict between the Russians and the people of Khokand, he expressed his regret that in defiance of treaty obligations, and on the pursuit of a dishonest and treacherous policy, the former had taken possession of the country of Farghana, driving out the native rulers whom they had engaged to protect. They deported them to St. Petersburgh and assigned them but a small pittance for their maintenance. In the prosecution of the war the Russians desolated the country in the same way as had been done once before in the days of Changez Khan. They spoiled the ancient buildings and laid waste the fields and gardens. Thousands of the inhabitants, stripped of all property, were turned out of the country. Houses were burnt and destroyed and the people given to indiscriminate slaughter. Schools and mosques were converted into stables, while many of the libraries were committed to the flames. The Amír of Káshghar, said the Khwája, was a staunch ally of the Russians. He put under arrest all the volunteers for religious war who, driven from Farghana, had sought refuge in the neighbouring Muhammadan State of Káshghar, and sent intimation of the arrest to the Russian authorities. Not only this, but he despatched a special mission with presents to convey to them his congratulations on the conquest of Khokand.

The family and children of Khuda Yár, the ex-Khan of Khokand, were removed to Táshkand.

The new Province of Farghana has been divided by the Russians into the following districts :—

1. *Khokand*, including the city of Khokand and its dependencies, together with the sub-division of Mahram and its dependent villages.

3. *Murghinán*, commonly known as *Marghlán*, comprising the town bearing that name and its dependencies, together with Aska and Arbán.

3 *Andiján*, including, besides the territory bearing that name, the sub-divisions of Uzgan and Balikchi.

4. *Osh*, including Bolákbáshi and all the dependent villages.

5. *Chamián*, comprising Chamián Proper and the sub-division of Sokh.

6. *Namangán*, including Kásán and Chár Tágh.

7. *Chust*, embracing Baba Durkhan and the tract of territory extending to the fort of Mahram on the right bank of the Sír river.

Staff of officers appointed to carry on the administration.

Baron Mil-lirzakamlosky, Governor.
Major Yasterchim, Secretary.

Khokand.—

District.—Officer *Pulkavenik Karoskof.*
Assistants.—*Captain Shatabas-papa-dichof.*
Parulchikzabosof.

Khokand—that part of the district which borders on Táshkand—

District Officer.—*Major Petroff.*
Assistants.—*Disatof.*
Kámárín

Marghlán.—

District Officer.—*Captain Bekchúrin.*

Andiján.—

Executive Officers.—*Voskivor and Starshinasmirnof.*
Assistant.—*Aryanastaki.*

Rakuznekof.—

Ush.—

District Officer.—*Captain Eonof.*
Assistants.—*Parutechekevanof.*
Patparutchik Bekchúrin.

Chamián.—

District Officer.—*Captain Lashevosky.*

Namangán.—

District Officer.—*Captain Adriánof.*
Assistant.—*Nalifkin.*

Chust.—

District Officer.—*Captain Vymber.*
Assistant.—*Parutchik Belanof.*

The ex-Chief of Oratippa, with his sons, removed to Balkh in the dominions of the Amír of Kabul. The other fugitives, Abdulla Beg, Umar Beg and Sulemán Kul, with a party of Kirghiz adherents, were raising disturbances on the Alái border. The rebel Nashán Bi was captured and hanged.

The Governor wrote to the Ruler of Darwáz that he should have his boundary laid down on the confines of the sub-division of Askar in the district of Khokand.

The Russians fixed the land revenue of Farghana at 679,000 Soms.*

In May 1876 Abdulla Beg and other fugitive rebels commenced a course of depredations with the aid of their Kirghiz followers, and closed the caravan route of Káshghar and Gulsha. On the receipt of this intelligence General Sokobolef sent a body of 50 soldiers to disperse the robbers, but the latter, who were far more numerous, killed 30 and took the remaining 20 prisoners. Among those who were killed, there were two officers,—one Sarmsák and the other Arghin Beg Ján, of Táshkand. When the conflict was over, the rebels removed from Gulsha to Ján Shárik, situated in a mountain pass, a distance of 25 chakrims, where 1,500 Kirghiz were assembled together.

No sooner was the news of the disaster communicated to General Sokobolef than he marched with a sufficient number of troops in the direction of the Gulsha mountain to punish the marauders. The latter were surrounded and surprised by a sudden assault, and though they divided their force into two columns and fought bravely for two hours, they were at last defeated with heavy loss and pursued for 15 chakrims as far as Sokh, whence they effected their escape after throwing down their arms.

Of the 20 Russian prisoners, the Kirghiz fugitives released some immediately after their escape, and they sent all the others to the Russian camp the next day. Meanwhile their Chiefs surrendered themselves to the Russian General, begged for pardon, and engaged to keep open the caravan route leading to Káshghar.

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* This would be equal to about Rs. 14,58,000, but it represents only a small portion of the revenue which the province is made to yield. The statement published in the Returns that the State receives only a fifth share of the produce is incorrect. The truth is that with the addition of various dues and cesses which are exacted from the peasantry, the whole revenue amounts to Rupees 80,00,000,

The General instructed the district Governor to watch the movements of the Kirghiz, and returned to Khokand by Gulsha and Uzgan.

In June 1876 Nasr-ud-dín, son of Khudáyár, proceeded to Orenburg, and at Toilik had an interview with General Kauffmann who was returning from St. Petersburgh.

By the end of the month the General resumed charge of his duties, whereupon his *locum tenens*, General Kálpakúfiski, reverted to his old province of Almati.

On 18th July 1876 General Sokobolef went to Táshkand on a visit to the Governor-General.

A census having been taken of Táshkand, the population was found to number 750,218 souls.

As repeated complaints were received by General Kauffmann that Abdulla Beg, Umar Beg, Sulemán, Hudaichi, Abdul Karím Beg and others were disturbing the peace of the Ilai border, he directed General Sokobolef to march againt them and put down the disturbance. This was done, and the marauders made their escape, leaving all their property to the Russians.

Everything has since been quiet on the Russian frontier, and the village people are enjoying immunity from vexation and plunder.

In September 1876 General Kauffmann arrived in the course of his tour at Khokand. He was met by General Sokobolef and the leading men of the city, and presented with a Dastarkhán by way of entertainment. After a stay of four days at Afghán Bág, during which he gave consideration to the wants and petitions of the people, he left for Marghlán.

On 27th September his Excellency arrived at Andiján, where he was received by the city notables and presented with Dastarkhán, as before. He was also presented with an address bearing 35 seals, which was to the effect that, whereas under the Muhammadan rulers the people had been suffering from oppression, they had every reason to be satisfied with the Russian Government.

Perfect order was now restored in the province of Farghana. Telegraph lines were laid out between important stations.

Samarkand was connected with Khujand and the latter again with Khokand; while communication was also opened with Oratippá, Jizakh, Áká Musjid, Kazlí, Marghlán and Andiján.

For services rendered in the conquest of Khokand, General Kálpakúfiski, Deputy Governor, was granted the Imperial Medal of the first class, while the same distinction of the second order was bestowed on General Abramoff, who held charge of the treasury of Samarkand.

The following is a list of distances between the several stations according to the Russian survey of Farghana :—

No.	From	To	Distance.	REMARKS.
			Chakríms.	
1	Táshkand ...	Samarkand ...	273	8 Chakríms=1 farsakh= about 6 English miles.
2	Khujand ...	Khokand ...	124	
3	Ditto ...	Kabtákosh ...	20	
4	Ditto ...	Mahram ...	29½	
5	Mahram ..	Pátár ...	24¾	
6	Khokand ...	Besh Arígh ...	18¾	
7	Besh Arígh ...	Shabái ...	20½	
8	The ground enclosed	by the Khokand fort	10½	
9	Khokand ...	Chil Mahram ...	18¾	
10	The Sír Daryá ...	Mauza Tíláo ...	102¼	
11	Khokand ...	Tíláo, by Shawáz ..	117	This is another route.
12	Ditto ...	Namangán ...	86	By Kishi Kiral Murghan across the Sír Daryá.
13	Ditto ...	Asfra ...	60	
14	Ditto ...	Mahram ...	76	
15	Ditto ...	Rashtán ...	40	
16	Ditto ...	Marghlán ...	72	By Alti Arígh.
17	Ditto ...	Sokh ...	76¾	
18	Asfra ...	Dazukh ...	38	
19	Rashtán ...	Chamíán ...	28	
20	Chamíán ...	Ábkhána ...	30	
21	Rashtán ...	Asfra ...	69	
22	Ditto ...	Marghlán ...	34	
23	Marghlán ...	Wádíl ...	34	
24	Ditto ...	Namangán ...	55	By Beshkappa.
25	Namangán ...	Chust ...	39	
26	Khokand ...	Marghlán ...	51¾	By Sangasti.
27	Ditto ...	Ditto ...	62	By Karajagda.
28	Chust ...	Bába Warkhán ...	95	
29	Do. ...	Kunish Kurghán ...	86	
30	Khokand ...	Ak Kudak ...	57	Across the Sír Daryá by the Akjar ferry.
31	Namangán ...	Kásán ...	38	
32	Ditto ...	Chár Tágh ...	12	
33	Ditto ...	Karakappa ...	12	
34	Ditto ...	Askábád ...	42	
35	Askábád ...	Kásán ...	12	
36	Namangán ...	Balíghchí ...	20	
37	Balíghchí ...	Andiján ...	43	
38	Marghlán ...	Ditto ...	63½	By Shahr Khán.
39	Ditto ...	Aska ...	50	
40	Aska ...	Andiján ...	21	
41	Andiján ...	Butákara ...	59	
42	Ditto ...	Khokand, Kashlák ...	46	
43	Marghlán ...	Uch Kurghán ...	40	
44	Uch Kurghán ...	Dawal ...	57	
45	Ditto ...	Mingtippa ...	53	
46	Marghlán ...	Ush ...	89	
47	Ush ...	Uzgan ...	4½	By another route.
48	Do. ...	Gulsha ...	70	
49	Gulsha ...	Uzgan ..	65	
50	Andiján ...	Ush ...	40	

NOTE.—Chakrim is originally a Kazzák word signifying the extreme distance at which the voice of a young man may be heard. Eight chakrims are equal to one farsakh.

The other method of measuring space current among the people of Central Asia is this. The distance at which objects varying from size of a camel to that of a goat may be distinguished with the naked eye is called a yúl, which is taken to be the twentieth part of a farsakh. But this mode of reckoning is peculiar to the Urban population, the yúl of the rural class being the distance which on a level plain may be comprehended by the sight.

In May 1876 in the *Bádkoba Gazette* of the Russian territory of Dágistán it was announced that the Russian conquest of Khokand had caused a sensation of extreme uneasiness in the Cabinet of Great Britain, and that consequently Her Majesty the Queen had been advised to assume the title of Empress of India, in order to impress the power and authority of the British Crown on the minds of the people of Asia. The British Government were alarmed because they apprehended that the Russians would push their advance to Afghánistán and Biluchistán, and ultimately to India, but it is stated in the Russian Gazette that it is not the policy of Russia to interfere with her neighbours if the latter are well conducted, and that, consequently, India being well governed does not call for any such interference.

In the Russian Gazette of 30th May 1876 mention is made of a proposal on the part of certain Russian companies to construct a line of Railway from Orenburg to Táshkand, from Táshkand to Samarkand, and from Samarkand to the borders of Pesháwar. The same paper stated that the Amír of Kabul, who was subsidized by the British Government, having been informed through some English newspaper that the final occupation of Herat was the aim of their secret policy, had broken off friendly relations with them.

The conquest of Khokand by the Russians terrified the neighbouring Khanates.

The Governor-General of Turkistán fixed the boundaries of the Russian territory with the Amir of Káshghar at Tírak Dawán, with the Khanate of Darwáz at mount of Asfra, and with the Khan of Karátgín at Ukba. Congratulatory letters accompanied with presents were sent by the Khanates to His Excellency with expressions of respect and humility, and a friendly correspondence is since maintained by them with the Russian Government.

It is stated by Hájí Amín, of Táshkand, that an interchange of communication with the Governor-General of Turkistán was kept up by the Amír of Kabul, first through his Agent, the late Mirzá Muhammad Táhir Khan, and afterwards through the Mirza's successor, Hájí Atá-ulla Khan. His Highness sent a letter of congratulation to the Russian Governor on the conquest of Khokand, in the same way as he had done before on the conquest of Khíva.

In 1875 the Russian travellers, Manoff Pashinooski and Shwartash, having gone to Hissár and Kuláb to explore the country in the vicinity of Badakhshán, they were hospitably entertained by Muhammad Álam Khan, the Governor of that Province and Balkh, who was subordinate to the Amír of Kabul.

The Court of Afghánistán was visited occasionally by Russian Envoys, such as I'shán Khwája Sulemán, of Samarkand, Mirza Muhammad Yúsaf Khan, of Merve, Nur Guldi, Khwája Saifulla, of Samarkand, and others.

The conciliatory demeanour of the Amír of Káshghar towards the Russian Government has been noticed above.

From the time that the Amír of Kabul received a congratulatory letter from the Russian authorities on the appointment of Abdulla Ján as heir-apparent to the throne of Afghánistán, the sympathies of His

Highness were enlisted on the side of Russia. The Russians won him over in view of their contemplated rupture with the Turks, to prevent an outburst of religious feeling among the Muhammadans of Central Asia.

The Russian conquest of Khíva in 1873 and of Khokand in 1876 caused the circulation of strange rumours in India. The advance of the Russians on this country is still a constant topic of conversation among the common people.

It was said by Pashinoff, the Russian traveller, that Hindúkush was the boundary of the Russian empire in Asia. The Amír of Kabul was thoroughly persuaded by the Russian Envoys, Muhammad Yúsaf and Saifulla, that the Russian Government would never interfere in the affairs of Afghánistán, but that on the contrary it would lend its influence to promote the interests of that country. These idle assurances changed the mind of the Amír, who, acting under that delusion, asked for a heavy subsidy from the British Government, as though his presence on the frontier was an insuperable barrier, like the Chinese wall, to the progress of Russia. He would not care to accept even so much as ten lakhs of rupees. His vain blusterings were such that his character is well described in the following lines of Maulána Rúm.

آن مگس بر برگ کاه بول خر
همچو کشتیبان همی افراشت سر

A fly sitting on a blade of grass floating on asse's urine raised its head like a mariner!!

And this representation of him is acknowledged even by his own people.

The Amír of Káshghar failed to carry out entirely the provisions of Article I, clause 2 of the Treaty concluded by him with the British Government, only through fear of the Russians.

APPENDIX VII.

List of dâk chaukis from Almatí to Kulja according to the measurements of Captain Loribnoff.

						Chakrims.
1. Almatí—Karású	...	...	...	...		24 1/2
2. Karású—Kotantái	...	...	...	...		22 1/2
3. Kotantái—Ila	...	...	...	...		23 1/2
4. Ila—Chung Ildí	...	...	...	...		23 3/4
5. Chung Ildí—Karachuk	...	...	...	...		33 1/3
6. Karachuk—Kawinkuz	...	...	...	...		27 1/6
7. Kawinkuz—Altún Emal	...	...	...	...		22 1/4
8. Altun Emal—Báschi	...	...	...	...		27 3/4
9. Báschi—Aina Bulák	...	...	...	...		25 1/4
10. Aina Bulák—Kungghar	...	...	...	...		20 1/3
11. Kungghar—Kawiban	...	...	...	...		25
12. Kawiban—Búrakuzi	...	...	...	...		25
13. Búrakuzi—Ak Kint	...	...	...	...		27
14. Ak Kint—Khurghush	...	...	...	...		22
15. Khurghush—Alimtú	...	...	...	...		15
16. Alimtú—Chaukan Kúzi	...	...	...	...		20
17. Chaukan Kúzi—Sindún	...	...	...	...		18
18. Sindún—Báidi	...	...	...	...		18
19. Bäidi—Kulja	...	...	...	...		23
					Total	445 Chakrims.

APPENDIX VIII.

The Káshghar routes according to the statement of Bota Beg Buzbásh.

		Farsakhs.
1.	Káshghar—Shaftálu	4
2.	Shaftálu—Faizábad	4
3.	Faizábad—Kupruk	1
4.	Kupruk—Kishlák Yangábad	3
5.	Kishlák Yangábad—Yaházánchin	4
6.	Yaházánchin—Toshorgi	4
7.	Toshorgi—Marál Báshi	3
	Total	7 Marches.

Marál Báshi to Aksú.

		Farsakhs.
1.	Marál Báshi—Chárbágh	3
2.	Chárbágh—Tumshuk Urtang	4
3.	Tumshuk Urtang—Chádar Kul	3½
4.	Chádar Kul—Yakka Kudak...	2½
5.	Yakka Kudak—Sugat	3
6.	Sugat—Chilán	4½
7.	Chilán—Chúlkudk	5
8.	Chúlkudk—Sáiarígh	4
9.	Sáiarígh—Kumbásh	2
10.	Kumbásh—Aksú	4
	Total	10 Marches.

Aksú to Kochár

		Farsakhs.
1.	Aksú—Jám	4
2.	Jám—Kara Yál Ghún	3
3.	Kara Yál Ghún—Yakka Arígh	9
4.	Yakka Arígh—Unbásh	4
5.	Unbásh—Bái	2
6.	Bái—Siram	4
7.	Siram—Kizli	2
8.	Kizli—Kochár	9
	Total	8 Marches.

Kochár to Kará Shahr.

		Farsakhs.
1.	Kochár—Yakka	4
2.	Yakka—Abád	7
3.	Abád—Yúrgi	5
4.	Yúrgi—Yang Hissár	4
5.	Yang Hissár—Chadár	3
6.	Chadár—Ishmá	2½
7.	Ishmá—Chaiji Sharbatdar	4
8.	Chaiji—Dúrbin	9
9.	Dúrbin—Kúrla	2
10.	Kúrla—Tásh Egan	2½
11.	Tásh Egan—Dankartal	2
12.	Dankartal—Kará Shahr	4
	Total	12 Marches.

Kará Shahr to Takhsún.

		Farsakhs.
1.	Kará Shahr—Tubuigha	3½
2.	Tubuigha—Chakúr	2
3.	Chakúr—Ushaktál	3
4.	Ushaktál—Karakázil	6
5.	Karakázil—Kamosh	5
6.	Kamosh—Ighúr Yalák	6
7.	Ighúr Yalák—Sobásh	3½
8.	Sobásh—Takhsún	4½
	Total	8 Marches.

Taksún to Urumchi.

		Farsakhs.
1.	Takhsún—Kabúrgha	4
2.	Kabúrgha—Dawánchi	6
3.	Dawánchi—Syákir	4
4.	Syákir—Kurghán Kanátus	3½
5.	Kurghán Kanátus—Urumchí	3
	Total	5 Marches.

Yárkand to Khotan.

		Farsakhs.
1.	Yárkand—Piskant	3
2.	Piskant—Karghalík	6
3.	Karghalík—Chulák	9
4.	Chulák—Goma	3
5.	Goma—Mukla	2½
6.	Mukla—Mojú	3
7.	Mojú—Zangola	4
8.	Zangola—Pálma	5
9.	Pálma—Zába	4
10.	Zába—Khotan	5
	Total	10 Marches.

APPENDIX IX.

The old art of enchantment and witchcraft is still in vogue in the dominions of Káshghar. There is a person in the Sanjú District of Yárkand and another in the Besh Karm District of Káshghar who produce wonderful effects by charms. They secretly place a stone of the size of an almond into water, which is immediately followed by a heavy fall of snow. When the people get tired of the continuance of the storm, they begin to grow suspicious that it is the effect of enchantment and institute a search for the author of their trouble. The common class even offer presents with earnest supplications that the storm may be stopped. If the fact is brought to the notice of the authorities, they use the enchanter with severity, whereupon he quietly goes aside and takes the stone out of the water, and the storm immediatly ceases. Sayad Yákúb Khan, the Yárkand Envoy, witnessed the operation of the charm with his own eyes.

From the enquiries which I made it would appear that the stone is called *Jada-tásh* in Turkish and *Hajrul Matar* in Arabic, while the per-

son who works the wonder with it is called *Jadáchí.* It is stated by Turkish historians, professing the Muhammadan faith, that this stone is a fragment of the one which Noah gave to his son Japhet after the flood, telling him that when dipped into water it would bring on a fall of rain and snow. From Japhet the stone was inherited by his son named Turk.

The potency of the charm is acknowledged by Eastern historians. It is recorded in the annals of Changez Khan that he was thoroughly proficient in the use of the wonderful stone, and on fields of battle would involve the enemy in a heavy storm of snow. The charm is practised also by the Tibetans, Kalmáks and Karakhatáis professing the Budh religion. These people stated on enquiry that they found the stone sometimes on the neck and sometimes between the shoulders of a cow.

It is stated by Marco Polo that the Tibetans are the most skilful magicians in the whole world; they can command thunder and lightening and work many other miracles by the power of their science.

Another charm which is practised by the Karakhatáis, Kalmáks, Kirghiz, Kazzáks* and Hazáras, is called *Dálú* or the art of foretelling events by the examination of a shoulder. This is done by roasting in hot ashes a slaughtered goat's shoulder covered with blood. When taken out, it exhibits certain characters or letters by which the future events are revealed by the examiner.

The English traveller, Mr. Jenkinson, who in 1858 travelled from Moscow to the Oxus, states that this mode of soothsaying is current among the Tartars inhabiting the shores of the Black Sea. An old pilgrim who accompanied the caravan with which Mr. Jenkinson was travelling, prophesied from an examination of the roasted shoulder that the caravan would be attacked and overpowered by robbers; a prediction which was fulfilled to the letter.

I have experienced the truth of this art in my own travels in Central Asia; most of the predictions of Hazáras and Kirghiz made with reference to the goat's shoulder having been fully realized.

In 1865 one Kirghiz, who was a soothsayer of the above description, made a prophecy at Írák in the Hazára Mountains of Kábul that the star of Abdul Rahmán Khan, A'zim Khan and Afzal Khan would be again in the ascendant, and that Amír Sher Ali Khan would meet with a reverse and be compelled to flee to Herat. This prediction was also accomplished.

APPENDIX X.

Alias, Khoja, of Táshkand, who had trading business also at Almatí, arrived at Pesháwar *viâ* Samarkand, Balkh, and Kabul with the intention of proceeding on pilgrimage to Mecca. He was accompanied by some natives of Farghana.

* Changez Khan himself was a master in this art.

He stated that according to a report current among the Russians the Amír, Yákúb Beg, of Káshghar, having been defeated by the Chinese at Takhsún, Manás and Turfán, fell ill at Kurlí, while with a heavy heart he was making arrangements for the defence of Kuchár and Aksú, and expired. In his last moments he named Hakím Khan, Tora, as his successor and asked him to assume charge of his children. But as Hakím Khan refused, Yákúb Beg appointed him Commander-in-Chief of the army, nominating the heir-apparent, Beg Kuli Beg, to the throne. The nominees sent the intellegence through a special messenger to General Kauffmann at Táshkand.

The news was announced by General Abramoff at a public meeting at Samarkand. It was disbelieved by some of the Muhammadans, but confirmed by General Skobeloff's Deputy from Khokand.

The Russians were secretly supporting the Chinese, and they actually supplied the latter with provisions from Kulja. They were openly aiding the Chinese Generals with advice, and looking forward with pleasure to the decay of the Muhammadan power and the establishment of the Chinese rule in Káshghar. At Samarkand some Russians were talking of the prospect of another Eastern kingdom falling into their hands. They had probably Káshghar in view when they made that observation.

The routes to India from that country are traversed by high mountains. Should it eventually fall into the hands of Russia, it would be necessary for the Mahárája of Jummoo to establish military outposts at Ladákh, Nobra and Gilgit. In the west and south-west of Yárkand and Káshghar several routes diverge to India and Afghánistán through the extensive plains of Ilai and Pamir.

From Tásh Malik Tásh there goes a road to Killa Panja in the Kabul territory of Badakhshán passing through the Ilái desert Kush Ukba and Pamir.

There is another from fort Táshkurghán of Sarikul which, after crossing the Pamir, leads also to Killa Panja.

Route (1).

		Miles.
1.	Panja—Wárdát	14
2.	Wárdát—Kuzlakta	12
3.	Kuzlakta—Arap	11
4.	Arap—Rudmuk	13
5.	Rudmuk—Boundary of Sárígh Choián	18
6.	Sárígh Choián—Baroghil	12
*7.	Baroghil—Zarkich	19
*8	Zarkich—Dárkot	13
9.	Dárkot—Amálsa	12
10.	Amálsa—Yásín	13
11.	Yásín—Gandai	14
12.	Gandai—Ranshan	11
13.	Ranshan—Gankuch	10
14.	Gankuch—Sanjál	13
15.	Sanjál—Sharútha	13
16.	Sharútha—Gilgit	12

Route (2).

Gilgit to Kashmir.

		Miles.
1.	Gilgit—Níldhár	15
†2.	Níldhár—Bunji	12
3.	Bunji—Doya	12
4.	Doya—Pari	8
5.	Pari—Astúr	13
6.	Astúr—Zil	12
*7.	Zil—Was	19
8.	Was—Barzal and thence to Srinagar	97

Route (3).

Gilgit to Askardú.

		Miles.
*1.	Gilgit—Níldhár	15
2.	Níldhár—Bunji	12
3.	Bunji—Bulchú	14
4.	Bulchú—Ták	10
5.	Ták—Rondú	10
6.	Rondú—Katzárdi	16
7.	Katzárdi—Askadrú	15

Route (4).

Askadrú to Srinagar.

		Miles.	
*1.	Askadrú—Barzila	13	
2.	Barzila—Kandahár	9	Small heights.
3.	Kandahár—ditto	15	
4.	Ditto ditto	16	
5.	Khandeet—Barazil	7	

* Mountain Pass.
* Ditto
‡ Across the Indus.
§ Mountain Pass.
‖ Across the Indus.
¶ Mountain Pass.

6.	Barázíl—Mapánún	9
7.	Mapánún—Banglá	10
8.	Banglá—Garíz	11
9.	Garíz—Kanzuldan	7
*10.	Kanzuldan—Jot Koshú	8
11.	Jot Koshú—Tarág Bal	10
12.	Tarág Bal—Bandipur and Srinagar by boat	35

* Across a Mountain Pass, called Ráj Dyán Gán.

Route (5).

Gilgit to Fort Táshkurghán of Sarikul in Yárkand.

		Miles.	
1.	Gilgit—Naumal	12	
2.	Naumal—Barlás	13	
3.	Barlás—Gích	11	
4	Gích—Jhúní	12	
5.	Jhúní—Hunza, commonly called Kunjad	14	
6.	Hunza—Gulmat	15	
7.	Gulmat—Sasúní	14	
8.	Sasúní—Bású	12	
9.	Bású—Gurkí	14	
10.	Gurkí—Dukshán Jogí—boundary of Little Pámír ...	16	
11.	Dukshán Jogí—Battí	20	Abode of Kirghís.

							Miles.
12.	Battí—Máidán	...	...	...	...	...	12 A road diverges from here to Kila Panja in Badakhshán.
13.	Máidán—Mauza	...	...	...	...	...	14 Belonging to Sarikul.
14.	Mauza—Kurghán Bái		...	...	...	...	14
15.	Kurghán Bái—Marach		...	...	...	...	13
16.	Marach—Fort Táshkurghán		...	...	...	...	15

Route (6).

Gilgit to Chilás by Bunji.

							Miles.
1.	Gilgit—Búnjí	...	...	...	...	...	27
2.	Búnjí—Do-ya	...	...	...	...	...	12 Across the Indus.
3.	Do-ya—Ghúr	...	...	...	...	...	14 Across a mountain pass.
4.	Ghúr—Dorang	...	...	...	...	...	15
5.	Dorang—Gís	...	...	...	...	...	20
6.	Gís—Mauza	...	...	...	...	...	23
7.	Ditto	...	...	...	...	...	24
8.	Ditto	...	...	...	...	...	21
9.	Ditto	...	...	...	...	...	20
10.	Mauza—Chilás	...	...	...	...	...	22

Route (7).

Chilás to Tarbela.

						Miles.
1.	Chilás—Karákot	...	...	...	...	25
2.	Karákot—Ogi	...	...	...	...	18
3.	Ogi—Tarbela	...	...	...	...	20

Route (8).

Chilás to the Abbottabad Cantonment or to Mansahra Tahsíl of Hazára.

						Miles.
1.	Chilás—Lohi Sar	...	...	...	...	24
2.	Lohi Sar—Vayatar	...	...	...	...	12
3.	Vayatar—Barádi	...	...	...	...	13
4.	Barádi—Narang	...	...	...	...	14
5.	Narang—Kághán	...	...	...	...	15
6.	Kághán—Charbach	...	...	...	...	14
7.	Charbach—Kawáti	...	...	...	...	12
8.	Kawáti—Málákot	...	...	...	...	13
9	Málákot—Garhi	...	...	...	...	19
10.	Garhi—Mansahra	...	...	...	...	26

Route (9).

Fort Táshkurghán to Askardú.

						Miles.
1.	Táshkurghán—Charághsaldi	...	...	...	...	32
2.	Charághsaldi—Yaghar Dera	...	...	...	...	18
3.	Yaghar Dera—Tauglík	...	...	...	...	17
4.	Tauglík—Parang	...	...	...	...	21
5.	Parang—Sháh Tok	...	...	...	...	24 Across the Mustágh Pass.

		Miles.
6.	Sháh Tok—Ching	17
7.	Ching—Chungátar	18
8.	Chungátar—Tasúk	12
9.	Tasúk—Ishkal	14
10.	Ishkal—Kutza	14
11.	Kutza—Shigar in Askardú	12 In the territory of the Mahárája.

Route (10).

Askardú to Hunza commonly called Kunjad.

		Miles.
1.	Askardú—Shigár	12
2.	Shigár—Saldi	13
3.	Saldi—Chútan	14
4.	Chútan—Omla	12
5.	Omla—Dauk Baransa	13
* 6.	Dauk Baransa—Kashmir	16
* 7.	Kashmir—Hunza	17

* Across a mountain pass.
* From here Nagri is 10 miles across a mountain pass.

Route (11).

Laí to Askardú by Khaplú.

		Miles.
1.	Laí—Namú	18
2.	Namú—Saspal	14
3.	Saspal—Núrulla	20
4.	Núrulla—Kharpúchán	19
5.	Kharpúchán—Hannú	17
6.	Hannú—Paran	10
7.	Paran—Pan	21
8.	Pan—Dan	9
9.	Dan—Sharmú	10
10.	Sharmú—Khaplú	8
11.	Khaplú—Khargú	9
12.	Khargú—Keru	16
13.	Keru—Keras	10
* 14.	Keras—Nar	14
15.	Nar—Askardú	18

* Across the Indus.

Route (12).

Laí to Askardú across the Indus.

		Miles.
1.	Laí—Bazgú	21
2.	Bazgú—Líkar	17
3.	Líkar—Hemús	15
* 4.	Hemús—Khalsi	16
5.	Khalsi—Kharbúchán	16
6.	Kharbúchán—Hannú	14
7.	Hannú—Urdas	16
8.	Urdas—Marul	21
* 9.	Marul—Kartáshkú	19
10.	Kartáshkú—Tulti	12
11.	Tulti—Parkuttá	14
12.	Parkuttá—Goli	13
13.	Goli—Gapchung	17
14.	Gapchung—Askardú ...	6

* Across the Timoga Pass.
* Across the Indus.

Darás to Askardú.

		Miles.
1.	Daras—Thugám	14
2.	Thugám—Karkúchú	12
3.	Karkúchú—Gagan	12
4.	Gagan—Ultang	12
5.	Ultang—Tarkattí	14
6.	Tarkattí—Kartáshkú	17
7.	Kartáshkú—Askardú	60

Route (13).
Chílas to Gilgit.

		Miles.
1.	Chílás—Ais	15
2.	Ais—Dorang	17
3.	Dorang—Ghúr	16
4.	Ghúr—Talchí	15
5.	Talchí—Fort Saí	12
6.	Fort Saí—Gilgit	14

Route (14).
Gilgit to Upper Yásín (Chatrál).

		Miles.
1.	Gilgit—Sharuta	14
2.	Sharuta—Sanjál	13
3.	Sanjál—Gankuch	13
4.	Gankuch—Ranshan	10
5.	Ranshan—Gandaí	11
6.	Gandaí—Yásín	14

Route (15).
Yásín to Lower Kashkarú Chatrál.

		Miles.
1.	Yásín—Tásh	17
* 2.	Tásh—A'b Garam	22
3.	A'b Garam – Fort Zía Beg	12
4.	Zía Beg—Ghazir	14
5.	Ghazir—Mastúch	12
6.	Mastúch—Awí	11
7.	Awí—Reshún	11
8.	Reshún—Kúghuz	13
9.	Kúghuz – Kashkarú	14

* Across a mountain pass.

Route (16).
Lower Kashkarú Chitrál to Jalálábád, Capital of Nangarhár, in the dominions of Kabul.

		Miles.
1.	Kashkarú—Barás	15
2.	Barás—Barásht	15
3.	Barásht—Barkot	17
4.	Barkot—Sangúr	11
5.	Sangúr—Shál	13
6.	Shál—Chagár	14

Across the Kunar river.

7.	Chagar—Batán	12
8.	Batán—Islámpur	13
9.	Islámpur – Jalálábád	20

Route (17).

Kashkarú to Badakhshán.

		Miles.	
1.	Kashkarú—Momia	14	
2.	Momia—Sháli	8	
3.	Sháli—Udhír	9	
4.	Udhír—Pára	10	
5.	Pára—Dagal	19	
6.	Dagal—Zibák	10	
7.	Zibák—Kawang	14	
8.	Kawang—Zú	15	
9.	Zú—Zardeo	14	
10.	Zardeo—Faizábád Badakhshán	15	Subject to the Amír of Kabul.

The other routes from the little and great Pámir to Fort Panj and from there to Badakhshán and Balkh have been described before. The above details have been given only to mark the distances.

APPENDIX IX.

To the south-west of Káshghar, passing through Terak Dawán, Táshmalik Tásh and Teshak Tásh, to the north-west of the Pámir desert and to the south of Ilái, there are several routes which lead to the Khanates of Karátgín and Darwáz. These mountainous countries, which are contiguous to each other, are situated to the south of the Marghlán and Ilái Districts of Khokand and to the north of Badakhshán and Kuláb on the other side of the Oxus.

To the west of Karátgín and Darwáz is situated the country of Hissár. Shaghnán and Ranshán, in the Province of Badakhshán lie to the south-east, and Karátgín to the north of Darwáz. To the north-west of Karátgín are situated Mount Maschá, Saghábián and Oratippa belonging to the Province of Farghana.

The Sarkhán river rises from Kush Ukba on the Pámir mountains, and flowing past Kila Wánj to the south-west, joins the Oxus near Hazrat Twiám.

Karátgín is separated from Khokand on the north by Sukh, which belongs to the latter Province, and Darwáz is separated from Rágh in the Province of Badakhshán by Fort Mádán, north of the Sarkhán river.

In 1876, when the Russians conquered Farghana, Rahím Shah, the Chief of Karátgín, and Abdulla Beg, the Chief of Darwáz, sent congratulatory letters and presents to General Skobeloff, and the Acting Gubernator of Russian Turkistán. The old boundary marks of their respective territories were maintained on the borders of Forts Há-it and Shabdái, and the mountainous district of Marghlán.

Karátgín and Darwáz have always acknowledged the suzerainty of Bukhára, except that the former has sometimes been conquered by the Khans of Khokand. The people of Karátgín are Tájiks. They speak Persian and also Turkish. The word Tájik was originally Tázik. Tázi in Persian means an Arab, but when the Arabians came into Persia, the

Zoroastrian inhabitants of that country, out of contempt for foreign intruders, added the diminutive suffix, (K) to their appellation and called them Tázik, which in process of time became corrupted into Tájik.

The late Amír, Yákúb Beg, of Káshghar, and his father, were originally Tájiks of Karátgín. The Chiefs of Karátgín claim descent from Alexander the Great.

FORTS OF KARATGIN.

1 Kila Azam, the Capital
2 „ Sarpal
3 „ Lab-i-áb
4 „ Sakáb
5 „ Khoja Ali Shah
6 „ Munji Zaraf
7 „ Siáhkhák
8 „ Āb-i-Garm
9 „ Zarkhaj
10 „ Naudung

MAUZAS OF KARATGIN.

1 Dasht Char Shâkhá
2 Girdab-i-Shal
3 Surkhan
4 Sufid Koh
5 Talákú
6 Sarbandá
7 Khást
8 Dasht Naushar
9 Atan Tái
10 Mázar Shínak
11 Sarzún
12 Hissárak
13 Há-it
14 Kashlák Khoja
15 Keh Palí
16 Fatehábad
17 Langar Shah
18 Kara Shahi
19 Dará Mír Ghází́n
20 Darzún
21 Dárang
22 Shal Dur
23 Zasmand
24 Náwábábád
25 Márkhána
26 Hájí Mazár
27 Si Pálang
28 Chakar Mal
29 Nan Dehi
30 Lábak

FIRST OF DARWAZ.

1 Kila Khum
2 Kila Kof
3 Kila Khwáhángbar
4 Kila Wanj
5 Kila Tarsún

Like the Kings of Badakhshán, who were contemporary with Timúr and Bábar, the Chiefs of Darwáz also claimed to derive their origin from Alexander the Great by his wife Raushaník, who was the daughter of Darius.

Genealogical table of the Chiefs of Karátgín.

ZAMURRAD SHAH.

- Shah Mastán, died 1275H.
- Abdul Azíz Khan, died 1245H.
  - Shujáat Shah, died 1280H.
    - Umar Khan, living at Khokand.
  - Sa-àdat Shah.
    - Sa-id Khan, living at Fort Azam.
  - Safar Ali Khan, died 1281H.
  - Muzaffar Khan.
    - Muhyuddín Khan, died 1263H.
  - Yusaf Ali Khan.
    - Tora, living at Khokand.
  - Mukim Khan.
    - Abdul Rahím Khan, Governor of Sarpal.
  - Mahmud Khan, killed by Shah Ismail, Darwázi.
- Jawan Khan, died 1265H.
  - Feroz Shah, Governor of Azam.
  - Shah Mír Khan, Governor of Áb-i-Garam.
  - Mirza Khan, killed by Ismail Khan, Darwázi, 1273H.
  - Adal Khan, died 1282H.
  - Haidar Khan, died 1280H.
    - Mukim Khan.
    - Hakím Khan.
- Shah Turk, died 1267 H.
- Ibrahim Khan, died 1276 H.

THE CHIEFS OF DARWAZ.

Shah Darwáz, cousin of Abdul Azíz Khan, of Karátgín

- Ibrahím Khan.
  - Ismail Khan, died 1279H. in Badakhshán.
    - Yusaf Khan, killed 273H.
      - Amír Kabír Shah.
      - Abdul Rahím Beg.
      - Ultat Shah.
      - aarsún.
    - Shah Darwáz the second, died 1284H.
    - Shah Kabúd, killed by Tarsun 1275H.
  - Yákúb Khan, Chief of Fort Wakhia.
  - Ishaq Khan, died 1279H.
  - Azíz Khan, living at Wakhia.
  - Hakím Khan, Chief of Fort Garam, killed 1273H.
    - Abdulla Khan, present Chief of Darwáz.

The history of the Chiefs of Karátgín is closely connected with that of the Chiefs of Darwáz, both from their mutual relationship and the contiguity of their respective territories.

In 1245 H. Abdul Azíz Khan, Chief of Karátgín, died and was succeeded by Yúsaf Ali Khan, but in 1251 H. the latter was attacked and killed by Ismail Khan, Ruler of Darwáz, who took possession of Karátgín and expelled Shujáat Khan, Saádat Khan and Muzaffar Khan, brothers of Yúsaf Ali, to Khokand.

Murád Khan and Atálík Beg, sons of Alam Khan, who were living in exile at Karátgín under the edict of their uncle, Amír Muhammad Umar Khan, the Khan of Khokand, took offence at the misconduct of the latter's son, Muhammad Ali Khan, and prepared to put themselves in possession of Khokand. But in anticipation of their hostile intentions, Muhammad Ali sent a force against them in 1252 H. under Muhammad Sharíf Atálík who, putting them to flight, conquered and occupied both the territories of Darwáz and Karátgín.

In 1272 H. Ulfat Shah, the minister of Ibrahím Khan, was killed by Yusaf Khan, of Darwáz, in the course of a disturbance which was raised by his brother Amír Kabír, and the other members of the family. One of his brothers, Abdul Rahím Beg, fled to Hissár Shadmán, and applied for aid to its Chief, Mír Abdul Karím Beg. The latter provided him with troops, and an expedition having been directed against Fort Áb-i-garam, a battle was fought in which Hakím Khán was killed.

In 1273 H. Mír Ismail Khan, Ruler of Karátgín and Darwáz, who oppressed the people, was compelled to shut himself up in the Fort of Wakhia. After having been beseiged for some time, he was brought out on solemn promise of personal protection, but was driven out in the direction of Bukhára and Khokand. He died at last in Badakhshán in 1279 H.

The above expedition was sent with the approval of the Amír of Bukhára. After its successful termination, the Mír of Hissár nominated Abdul Rahím Beg to the Chiefship, fixing his head-quarters at the Fort of Azam.

In 1275 H. Tarsun, brother of Abdul Rahím, was killed in revenge for the death of Mír Kabír.

Yúsaf Khan resigned the government of Fort Sarpal to Shah Kashtí, Tájik, having possessed himself of the Forts of Wakhiá and Karátgín. He had hardly enjoyed his new possessions for two months, before Shujáat Shah and Muzaffar Khan, who had been expelled by Ismail Khan, returned to Karátgín and succeeded in driving out the family of Ulfat Shah to Darwáz. Shah Kashtí removed to Hissár, and while Shujáat Shah took possession of Karátgín, Tarsun Khan and Abdul Rahím Beg, of the family of Ulfat Shah, became Rulers of Darwáz.

In the same year Khuda Yár Khan, who having been defeated by Mulla Khan, had sought refuge with the Amír of Bukhára, was advised by his host to fix his quarters at Karátgín, from which he could annoy and disable Mulla Khan by occasional attacks on Khokand.

This having come to the knowledge of Mulla Khan, he despatched a force under Kanáat Shah, Tájik, for the occupation of Karátgín and the expulsion of Khuda Yár. Kanáat assembled his men on the border at Ahangar, and crossing the Hot Pass laid siege to the Fort of Ha-ìt. Muzaffar Khan, Governor of Karátgín, allied himself with the assailant, and in consequence of which Khuda Yár was defeated after two or three engagements and compelled to flee again to Bukhára.

The object of the expedition having been accomplished, Kanáat Shah prevailed on Mulla Khan to re-instate Muzaffar Khan in the government of Karátgín, but the establishment of Mulla Khan's influence over this territory having excited the jealousy of the Amír, he directed Abdul Karím to attack it and compel the Governor to acknowledge the authority of Bukhára. Abdul Karím accordingly made an assault on Fort Áb-i-garam, and reduced to subjection Shujáat Shah, Muzaffar Khan, and Saádat Shah, the Mírs of Karátgín, taking the last named with him as a hostage to Hissár. He then summoned and imprisoned Shujáat Shah, appointing Saádat Shah as Governor of the Fort of Azam, Muzaffar Khan as Governor of the Fort of Sakáb, and Tora as Governor of the Fort of Lab-i-áb.

Shah Darwáz, who with his brother, Abdulla Khan, had been driven to Badakhshán, was invited by Ulfat Sháhi's ministers and elected Chief of Darwáz. He died in 1284 H. and was succeeded by his brother, who assumed the government under the title of Shah Darwáz. Abdulla Khan is still the Ruler of that country.

Abdul Rahím Shah was elected Mír of Karátgín in succession to his father, Muzaffar Khan, who died in 1287 H.

Both the Mírs of Darwáz and Karátgín have become vassels of the Czar since the conquest of Khokand by the Russians.

If Russian cantonments are established in Darwáz and Karátgín, then Badakhshán and the other territory of the Amír of Kabul to the north and north-east of the Hindú Kush will become as defenceless as his territory on the left bank of the Oxus, facing the Russian possessions of Shahr Sabz, Kurshi and Chaijoi, on the opposite side.

A force of 12,000 armed men can be raised in the mountains of Karátgín and Darwáz. The stones and earth of this territory are of black colour. Its chief river is called the Sarkhan, the sand of which is impregnated with gold. Persian and Turkish are the languages of the people. A wife is obtained in exchange for a horse or a cow. The current measure of grain is a wooden vessel called *tabak*, which is equivalent to eight English seers. Twenty *tabaks* make a *jawal*, which means a bag of grain. The State takes a tenth share of the produce; the soil is fertile, and the land under crop is measured by the quantity of the seed sown. The fall of snow commences from 15th November and continues till April; the land is then cultivated and the crop becomes ripe for cutting in June.

The superior Málguzárs are called Arbábs, a title which has always been applied in Pesháwar to the landowners and jágírdárs of the tribes of Khalil and Mohmand.

From Káshghar Táshmalik is 7 farsakhs, and further on to Ilái 32 farsakhs. Several roads diverge from Káshghar leading by Yang Hissár, Sarikul and Pámir to Wakhán, Badakhshán, Chatrál, Kunjad, Nagri and Gilgit. There is a route also from Fort Máwán, of Darwáz, to Rágh and Nakíl, of Badakhshán, and a short cut from Karátgín to Dasht Sheva in the sourthern direction.

Route.—From Kurshi in Bukhára to Karátgín, Kurshi to Khuzár, Khuzár to Chashma-i-Hafizán, Chashma-i-Hafizán to Chak Chak Buzghála, Chak Chak Buzghála to Baisunka Nala,

		Farsakhs.	
Baisunka Nala to Deh Nan in Hissar	... 12		
Deh Nan to Hissar	... 9	Ditto.	
Hissar to Dasht Budna	... 8	Ditto.	A large plain.
Dasht Budna to Kila Ab-i-Garam	... 4	Ditto.	in Karatgin,
Kila Ab-i-Garam to Deh Kazi Fort Azam on the Saikhan river	... 5	Ditto.	

FROM KHOKAND TO KARÁTGÍN.

		Farsakhs.
Khokand—Marghlan	... 8	
Marghlan—Uch Kurghán	... 5	Ditto.
Uch Kurghan—Langar	... 4	Ditto.
Langar—Kachik Ilai (Little)	... 5	Ditto.
Termination of the boundary of Khokand.		
Kachik Ilai—Karamuk	... 4	Farsakhs. Inhabited by indpendent Kirghis
Karamuk—Achak Alma	... 5	Ditto.
Achak Alma—Zankoh	... 3	Ditto.
Zankoh—Karakohi	... 3	Ditto. a Fort of Karátgín
Karakohi—Kila Há-it		

Printed at the Punjab Government Civil Secretariat Press, Lahore.—12-2-80.—102.

SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT

OF THE

PUNJAB AND ITS DEPENDENCIES

CONFIDENTIAL SERIES—NO.—A X.

REPORT

ON

YARKAND.

BY F. B.

Lahore:

PRINTED AT THE PUNJAB GOVERNMENT CIVIL SECRETARIAT PRESS